UNITY

JULY 1942 15 CENTS

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

In This Issue

Health and Prosperity - - - - - - - 1
Charles Fillmore
Good News to You Now! - - - - - - 6
Sheldon Shepard
Why Unity Stresses Eternal Life - - - 13
A Member of Silent Unity
The Common Prayer - - - - - - - 17
Zelia M. Walters
Unlooked-For Abundance - - - - 24
Esther Freshman
"I Behold the Christ in You" - - - - 28
Adora Gleam
Freedom - - - - - - - - - - 35
Lucy M. Johnson
When Human Efforts Fail - - - - 40
Elisabeth Lewis
"I Will Not Let Thee Go" - - - - 47
W. W. Browne
Sunday Lessons - - - - - - - - 52

Christian Healing

V. 97
1942:2

Healing & Prosperity Thoughts

TO BE USED FROM

JULY 20 to AUGUST 19

❦

Healing: I am restored by the life and health of God.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

❦

Prosperity: I am prospered by the increasing, multiplying power of God substance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 97 JULY, 1942 NUMBER 1

Health and Prosperity

BY CHARLES FILLMORE

IN HIM WAS life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not."

The relation between life and light is very intimate, in fact they may be identical in principle but apparently different when associated with substance. Divine life is transformed into light or intelligence in man's body. That "the life was the light of men" is a truth that may be illustrated by electricity, an electric current being a flow of electrons that, impeded by a filament of matter, causes the latter to glow and thus produces light.

Jesus claimed that His intelligence came from the Father within Him. He also spoke of His "second coming" as lightning (electricity) shining from the east (within) even unto the west (without).

Men are fast losing credence in the ancient idea that they inherit intelligence from their ancestors. The truth that we generate intelligence through thinking

is taking its place. It is true that we get our original ideas from God, but how we get them is a mystery locked in the atomic structure. That the energy that flows over our nerves breaks into light or intelligence somewhere in the brains of head or body is a proposition not hard to accept.

Scientists have invented what they call a "galvometer." With it minute waves of thought energy like tiny currents of electricity were recorded as flowing between two points. The scientists discovered the "powerhouse" and the "outlet" between which thoughts flowed were the nerve ends, located all over the body, and the cortex, which is the intelligence center, in the upper front layer of the brain.

When the mind is consciously active the currents flow from the nerve ends to the brain, but when the mind is inactive the currents reverse and flow from brain to nerves. This proves that ideas or their equivalents are stored up in atoms and cells and released by thinking. When Jesus claimed that His flesh was food and His blood drink He was talking science. That there is a realm in which matter is fluid modern science is demonstrating in radio, electricity, and the various invisible radiations used to promote health. By fluid we mean that the atoms flow instead of being static.

That Jesus had attained spiritual power in some other incarnation is well known to the spiritually wise. This He claimed in many statements, such as "Glorify thou me with thine own self with the glory which I had with thee before the world was." He, an illumined soul, took the life germs of earthly parents, found a body, raised it to physical maturity, and then put it through what He called regeneration: raising the power of its cellular structure to radiate life far beyond

what has been attained in any member of our race or ever can be attained without His help.

We claim that science and religion will be united when this question of body regeneration is understood. In it will be found the key to the work Jesus did in uniting us more closely with creative life. Through ages of material thinking we had produced such a dense thought atmosphere that light from the higher realms could shine through no longer. The light of Spirit was being snuffed out, and no one knew how to revive it. Then came a great soul from the heavens who took upon Himself our ignorance and mental darkness and with His wisdom and power gave us life and light. "In him was life; and the life was the light of men."

The great majority of Christians do not ask for a scientific explanation of how Jesus saves us from our fallen state; through faith they accept His blood as a means of salvation and are happy in the thought that they will go to heaven when they die. This easy way of being saved does not satisfy those who have been intellectually trained, and there is in consequence much skepticism in many minds. Emotional Christians are classed as credulous or ignorant. It then devolves upon Christianity to set forth a scientific explanation of Jesus' extraordinary ability and power and how all people can appropriate it and make themselves supermen and superwomen.

Jesus was not a wonder-worker in that He did things outside the laws that we can all use, but He delved into the source of things, the atoms, electrons, and vital forces of man's body, and directed them into more active expression. The slumbering life in body cells He awakened and through the accelerating power

of His mind transformed it into light. "The life was the light of men."

We are all cordially invited to lay hold of His life and light, to abide in Him and let His words abide in us.

There are many interpretations of "If ye abide in me, and my words abide in you——." Those who distinguish between the Son of God and the Son of man in Jesus, see that it was the Son of God who made this statement.

To abide in the Christ mind requires a concentration of the mind on all the ideas emanating from God. One must be loyal to Spirit and its laws in thought and word. One must continue day in and day out in a denial of earthly things and an affirmation of heavenly things, regardless of appearances. Imagine the consciousness of Jesus when He did His mighty works; then follow Him in healing the sick, casting out demons, and multiplying the loaves and fishes. Abiding in Him means having His consciousness and dwelling in it continually. When we have attained the "mind . . . which was also in Christ Jesus," our words will be the same as His words. The Spirit-mind will automatically express itself in spiritual words, and Christ will thus abide in our words.

Many of the followers of Jesus do experience periods of transcendent spiritual consciousness, but they do not abide. Paul was caught up into the third heaven, as he relates in his second letter to the Corinthians, the 12th chapter, and instead of counting it a normal experience of the Christ mind, he writes about it as something so great that he had to have a "thorn in the flesh" to keep him from being exalted.

The "repentance" taught by John the Baptist and

Jesus really means a change of mind. This change of mind covers more than moral reform; it constitutes a transformation of the entire thought from a material to a spiritual basis. We must begin right where we are to think and speak a new language, in which words that express Truth are used exclusively. The words we use in our class thoughts seem sometimes to express so much more than we can possibly hope to attain that they appear ridiculous. "But we have the mind of Christ." If we have the mind of Christ we should speak the language of Christ and expect the mighty works of the Master to follow. The great command to go forth and preach the gospel, heal the sick, cast out demons, and raise the dead, has never been rescinded, and those who seek to abide in Him and have His words abide in them, find the "Lord working with them, and confirming the word by the signs" that follow.

"My Peace I Give unto You"

BY FRED SMITH

Christ came to me
as the sunlight comes to the hill
in the sweet freshness of the dawn.

Christ came to me
as the sunset comes to the earth
with its benediction of peace.

And now I have
the strength of dawn-lighted hills
and the peace of the sun-warmed earth.

Good News to You Now!

BY SHELDON SHEPARD

TO THE HILLSIDES of a conquered and occupied country, where shepherds watched their flocks and perhaps meditated and commented upon the sad plight of their suffering people, suddenly out of the darkness into the bleak disappointment of their hearts came the song of the angels, with "good tidings of great joy."

Down into the streets of the towns and the byways of plain and desert, where the downtrodden people went about under the surveillance of foreign officers, trembling with fear lest upon them fall the accusing eye of suspicion, came "good tidings of great joy."

Thirty years later, spread by matchless voice and perfect life, accompanied by the warm touch of the hand of helpfulness, the "good tidings of great joy" were going out to fishermen and farmers and plainsmen, to desert wanderers and the throngs of the cities.

From quiet moments on the mountainside, where He tarried to catch anew the voice of the angels, the touch of the Father's hand, while the relentless tread of the oppressor was crushing the people's resiliency and muffling the sound of the song, the Master proclaimed the "good tidings of great joy."

Today to a civilization entangled in the barbed wires of its hates and strife, without map or compass for the future, still come the "good tidings of great joy."

To you now, whatever your need, uncertainty, anguish; whatever your hopes, plans, dreams, or prayers, come now the "good tidings of great joy."

If Christianity means anything at all, it means all this to all of us: good news now to turn our heart to happiness! Such a message must have in it something far-reaching, wonder-working. Only the angels could sing such a song. Only God could send it forth. Only those who have ears for angels can hear it. Only those who are enough in tune with the wonder of existence to hear God can understand and take it into their hearts.

The survival of Christian thought in a world at war is evidence of the perennial and universal appeal of Jesus to all types of persons in every conceivable circumstance:

He walks the lonely roads of backward districts with the most ignorant idolater.

He sits at the discussion table with learned scientists.

He answers the blind cry of desperation.

He counsels in quiet meditation.

He steadies the hand of the huge-muscled riveter and guides the sensitive fingers of the artist.

Jesus travels all the roads of history and is a companion to each wanderer on the way.

He brings a new meaning to the old message in every generation.

Growth in knowledge and understanding but sheds new light upon Him so that at every forward step we seem to be discovering Him for the first time.

Need is its own forerunner, foretelling new help in Him.

He is the apostle of peace but sustains His followers in war.

He has a meaning for everyone, and He speaks every language.

This must be a part of His divinity: that He fails none but comes into the heart under all conditions.

Jesus has a particularly pointed meaning for us. The story of the world in which He lived might be regarded as a parable for this modern civilization. Our present conditions might well be the projection on the screen of a larger world of the image of the smaller world on the film of His time.

The words of Jesus were not spoken on the happy streets of free and peaceful cities. His country, His people, He himself, was under the iron rule of a hated dictator. It might have been Belgium, or Holland, or Norway. On every corner was a watchful officer of the Roman imperator to enforce his arbitrary will.

We read of death sentences meted out in France at the vengeful pleasure of a foreign dictator. So it was in Palestine. The representatives of the conqueror could speak the word of life or death. When enemies, hired betrayers, and the ignorant populace sought the life of Jesus, only the foreign voice of an emperor's puppet could utter the final decree.

Yes, Jesus knew what the world is now suffering. He saw its problems, felt its pangs, lived its prayers. He is no stranger to today. If we are tempted to put Him by for a season, to think His message is for easier and different days, let us remember that He never uttered a word except to people under bondage to a cruel enemy. It is as though His every utterance was shouted amid the falling of bombs and the tumult of battle lines.

If we think His teachings do not apply in this dark hour, let us remember that originally they flashed like lightning in just such a black midnight! Realizing that He spoke words that were addressed to all people

but uttered them in circumstances similar to our own, we can let His truth become personal and final. Then we can know that His promise of peace is for our time, His call for faith and love a summons of today, His revelation of the care of the Father the sublime guaranty of all that is dear to our heart.

If Christianity or Jesus means anything—if ever in all the years of history or human experience they meant anything—this day they mean to us "good tidings of great joy."

Perhaps we can learn this lesson now more readily than ever before. Perhaps the flare of the raging fires of a world in destruction is the light we have needed to find the truth. Perhaps with many of our lighter treasurers disturbed and by taking His teachings into our heart we can find the great joy that Jesus brings. From there they give direction to all we say and do.

Here is the point of it all for each of us. With the world as it is and our own circumstances as we find them, with ourselves, our loved ones, our friends, and our country just as they are, the message of Jesus is "good tidings of great joy" *now.*

If we have not heard the good news and discovered the happiness, it is because we have not looked deep enough. We have sought for good news and happiness in other quarters. We have rapped at the wrong doors. Jesus never fails when He is trusted. The spring of His resources does not run dry.

In such times as ours, to persons who faced much the same things that lie before us, Jesus revealed the great good news that the heavenly Father cares for each one of us. He cares for you and for all the interests of your heart. As He looks out for the suns and stars, the hills and the seas, for the songs of birds and the

greenness of the grass, so He looks out for everything. Acceptance of these wonderful "good tidings" brings a peace that cannot be disturbed by any other news, a healing that blesses with its results, a joy that lasts through the night.

Instead of uncertainty about our future, let us give place in our heart to the faith that the Father will guide us in the coming days and years. His wisdom and strength are sufficient for every need. What seems to us most threatening may be the supreme opportunity of His love.

Instead of anxiety for those who are away from us, let us fill our heart with the knowledge that God's presence is with them and they are in His care. We should get our worry and fear out of the way so that God's love may have free way to their hearts and lives. We should surround them with confidence, not doubt; flood them with faith, not fear; reach out to them with love, not foreboding.

Recently I heard a speaker making an appeal for belief in divine healing. He said we should not base our faith on the fact that someone has been healed, nor on our own healings or on the words of testifying witnesses. He maintained that as long as our faith is based on these evidences it is likely at any time to be upset. We might hear other voices or have other experiences that would drive us from our position. But if faith is based on a deeper foundation it will survive all mistrust and opposition. If we believe in divine healing because of the nature of life and of God; if we believe in it as a law of life; if we accept it because we have given our life to this way of thinking, then our faith will survive all disasters, brighten every night, and be ready for the joys of every morning.

It is the same with our confidence in the loving care of the infinite Father. It is a flimsy faith and a listless love that trusts Him because it can see that everything is all right. In such a case we might well be like the child who cries that his mother loves him no more when she cuts a splinter from his foot. Confidence in God that depends on evidence is a commercial faith, likely to fail us at any time. Trusting God because we know the "good tidings of great joy" is the power that fills life with evidences of His goodness to us. Blessings depend upon faith and love, but confidence and adoration are not dependent upon the blessings.

So we put aside our worry. We covenant with our heart not to be afraid or to give way to grief. However things look, God is keeping watch and somehow will make all things right. In every experience that puzzles or disturbs, we sing with Tennyson:

"O, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

Go Not Abroad

BY HELEN S. CARPENTER

"Pastures look green far away."

Have you ever strolled through the countryside and noticed how much greener the fields were "over yonder" than where you were walking? Even the cattle try to graze outside the fence.

The story is told of a young man who went to distant lands seeking a precious jewel. He searched the world over, but all in vain. Old and gray, toil-weary and heavy-laden, he returned to his home to end his days. While digging in his garden he found the precious jewel. That which had eluded him through years of searching had been within his reach at the start!

The roses in our neighbor's garden often seem more beautiful than our own.

The song writer would have it that "the grass is always greener in the other fellow's yard."

We search far and wide, we travel many paths, but we find happiness and success only when we give our best efforts to the task in hand, grasp present opportunities.

"But where shall wisdom be found?
And where is the place of understanding? . . .
The deep saith, it is not in me;
And the sea saith, it is not with me."

"For lo, the kingdom of God is within you."

Why Unity Stresses Eternal Life

BY A MEMBER OF SILENT UNITY

"WHY SEEK ye the living among the dead? He is not here, but is risen."

When Jesus Christ raised His body from the tomb He raised anew the hope that had stirred men's hearts ever since the dawn of time: the hope of overcoming death. Yet two thousand years have passed since the Resurrection morning and no one else, so far as we know, has been able to duplicate His feat.

A perfect body living eternally! Is this no more than a will-o'-the-wisp dream of mankind? Or is there reason to believe that we shall see it actually demonstrated?

There is certainly no teaching more fundamental in Unity than belief in the possibility of eternal life in the body. But the press of daily problems demanding immediate attention sometimes makes us lose sight of the great objective. We find ourselves thinking: "Eternal life? Oh, certainly. But right now I have a cold in the head to cure." Thus the thought of attaining eternal life, continually put aside, becomes at last so faint and faraway that we find ourselves talking and acting as if we really believed in the necessity of death.

Is it then unimportant whether or not we work for eternal life? No, it is extremely important, not only to ourselves but to our work and to the future of mankind.

Is not the prime reason why Unity has been so successful in doing a healing work the fact that its mem-

bers have refused to accept the necessity of death and have determinedly held to the belief that they were going to demonstrate eternal life in the body? By so doing they have charged their minds with a consciousness of life that has radiated to all.

Jesus had a ministry. He taught and healed all who came to Him, turning none away, but He never let anything divert Him from what He knew was the grand purpose of His life, the grand purpose of every life: the development of the Christ perfection. Suppose He had thought that it was unimportant whether He worked for eternal life or not.

Suppose that Paul had taken such an attitude. Paul did not demonstrate eternal life, so it may seem unimportant whether he worked for it or not. But it was by his unflagging efforts to demonstrate the Christ perfection that he imparted to the Christian movement a vigor and power that spread it throughout the world and made a contribution to the spiritual development of the entire race.

Today we see men like Charles Fillmore holding with unswerving faith to the concept of eternal life in the body. Some people have said, "He is failing." They are probably the sons of the men now deceased who were saying the same thing fifty years ago. Whatever else Charles Fillmore may be doing, he is not failing. He is making a tremendous contribution to the consciousness of the whole race.

It is such men, men who have the faith to disregard appearances and hold firmly to the very highest of which the race is capable, who are the true heroes of history. And it is such men who do achieve the seemingly impossible.

Is it unreasonable to expect eternal life in the body?

The testimony of the Bible clearly establishes that it is not. Jesus said, "If a man keep my word, he shall never see death." "Whosoever liveth and believeth on me shall never die."

Paul recognized this, for he called Jesus "our Saviour Christ Jesus, who abolished death," and he said, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." John of Patmos, in his great vision of the new earth, declared, "Death shall be no more."

The testimony of science is equally encouraging. Scientists tell us that the body is completely renewed at regular intervals. Thus the cells in the body of a ninety-year old man are just as young as the cells of the body of a child. A large group of physicians claim that no man ever dies of old age, but only of disease or accident—and cannot prayer save us from these?

There is then no reason for our dying. Why should we continue to do it?

Paul said, "The last enemy that shall be abolished is death"; but we believe that man is now ready to make the final overcoming.

Now is the time. Not at some dim future date but now. Not after a long, comfortable, effortless cycle of reincarnation, but now. Not after the new heaven and the new earth have been established, but now, right now. Now is the time, and we are the men.

Now is an auspicious moment. For now we are standing at the threshold of a new age when the old is passing away.

Now we see men making tremendous discoveries, fashioning new and marvelous things for their use and enjoyment, making incredible strides against disease, poverty, and toil. Above all we see men gaining

the knowledge of the Truth. Not only in the physical but in the mental and spiritual realms vast multitudes of men are claiming their birthright, and they are setting in action a tremendous spiritual force.

There is no necessity for death. Matter is but a form of energy. By lifting up our thoughts we can lift up our body. We can refine and vitalize every cell, quicken and harmonize every function, transform our body into a body of living, luminiferous energy, beautiful, strong, whole, young, eternal, incorruptible, true centers of the divine energy of life.

Now is a tremendous moment, a moment of challenge and of overcoming, the moment of "the saying that is written, Death is swallowed up in victory." Truly "we all shall not sleep." We shall see death overcome.

Who is going to be the first to make this overcoming? Is it going to be you? Is it going to be one of the members of your center?

THAT GOOD OLD BOOK—THE BIBLE

If you have the blues, read the 27th Psalm.
If your pocketbook is empty, read the 37th Psalm.
If people seem unkind, read the 15th chapter of John.
If you are discouraged about your work, read the 126th Psalm.
If you are all out of sorts, read the 12th chapter of Hebrews.
If you cannot have your own way in everything, keep silent and read the 3rd chapter of James.

—SELECTED.

The Common Prayer

BY ZELIA M. WALTERS

IN QUIETER days in Europe the American woman had spent some time in the neighborhood of one of the old cathedrals. Back home in America she was telling some friends about it:

"I went into the cathedral nearly every day, and each time I would see some new beauty. The whole atmosphere inclined to awe and worship. Even people just in for sight-seeing felt it. They were quiet and reverent. I never went in that I didn't see dozens of the devout kneeling and so intent on their prayers that they noticed nothing about them. But of course they weren't really praying. It was just a conventional gesture of devotion with them."

"Not really praying?" questioned a dissenting voice in the group. "It seems to me they were if they were so rapt in prayer that they were oblivious to the scene about them."

"No," said the traveler. "They were probably all asking for something. They weren't worshiping. You could see that most of them were poor, humble people. No doubt they were asking God for more money or for jobs or for the healing of sickness or for safety for someone they loved or—oh, you know—any one of many material things to fill their simple needs."

"I do believe they were praying," said the dissenter with a smile. "They were asking for just the same things that we do, each according to our spiritual growth and our needs. When I ask God to fill one of my own simple wants I feel that I am praying."

The two were really not so far apart in their ideas of what constitutes prayer; they were only approaching it from different directions. This became apparent as each stated her case. But that the question should have arisen at all points to a common misconception of the nature of prayer. We have been so often warned about the "give-me" prayer that the suggestible among us have come to accept the idea that we must not ask anything of God: that we must only give adoration and be silent before Him. To find out what Jesus meant when He bade us "always to pray, and not to faint," we need to go back to His teaching and consider all that He said about prayer.

To set ourselves right let us take the illustration of a family of many children. The eldest son is in college; the youngest child is a baby in the nursery. All are loved, guided, supported by the loving and wise parents—more or less and in various ways. The youth in college has been given an allowance to cover all his expenses. He must manage it himself. He no longer asks his father for any money. But he knows that all his material comforts and advantages come from his father's bounty. This realizing sense breeds in him a deep thankfulness and a desire not to disappoint his father. He spends time with his father because he likes his society, and he goes to his father for counsel in the puzzling crises of life.

Then there is the child in high school. He is not quite so free. His parents help him decide what he shall wear, what company he shall keep, what amusements he may choose, and how he shall spend his money. He has an allowance, a smaller one, and he must make some accounting of it to his parents. He comes often with requests, and perhaps he is not yet

aware of any real fellowship with his parents.

The next-younger boy has just one desire in his life: he wants a pony. He talks about it all the time. "Dad, if you'd just get me a pony I'd be so good, and I wouldn't ask for another thing." This lad has no sense of needing his father at all except as the probable donor of the longed-for pony.

Then there is the six-year-old child who waits for her father's coming each afternoon, mainly so she can look in his pockets and see whether any sweets or toys have been brought from town. Finally there is the baby in the nursery. If his bottle is delayed a few minutes he howls lustily. He doesn't want love or comfort or guidance or security—that is, he doesn't want them by those names—all he wants is the bottle to satisfy his hunger.

Shall we say that the parents love the son who is grown up and responsive and that they find the younger children unmitigated pests?

How foolish, you would say. If there is any difference in love, they probably love the greedy baby best of all. But there is no real difference. They love all the children, understand them all, and according to their needs and capacities they minister to them all.

Yet we shortsighted seekers seem to believe that God wants all His children to be the same age and have precisely the same needs. "Oh, yes," we say, "undoubtedly God will give us holiness if we ask for it." But there are so many of God's children who do not even know that they want holiness. They are not yet grown-up enough to know what it means. They shy off from the idea as something otherworldly, impractical, and not to be thought about until they are about to depart from this world! It is somewhat like asking the twelve-

year-old boy who wants a pony to adopt his college brother's desire for a thorough understanding of engineering. The twelve-year-old boy will come to other desires as he keeps on growing. But just now these grown-up desires are incomprehensible to him.

The Christian Scriptures would have informed us about this if only we had read them with open mental eyes instead of blinding ourselves with outgrown teaching and half-digested information. When a man knelt before Jesus imploring, "Sir, come down ere my child die," Jesus did not tell him that he must get on a higher plane before his prayer could be considered; He said, "Go thy way; thy son liveth." When a blind man cried to Him, "Jesus, thou son of David, have mercy on me," Jesus said, "Receive thy sight: thy faith hath made thee whole." He did not tell the blind man to go and first learn some rules and technique before his faith could be of any avail. When a woman, contemplating her sinful life, wept over the dust-stained feet of the Master, He did not tell her that she must undergo long self-discipline and suppress all desire before her unspoken prayer could be answered. Instead He saw her desire and fulfilled it at once, saying, "Thy sins are forgiven." So the woman could stand up pure of all sin.

The pages of the four Gospels repeat the story again and again. When people came to Jesus with their prayers for their own small needs He gave them what they were asking for. The only stipulation was that they should ask in faith. He did not even ask whether they deserved the blessing or not. When Jesus talked to the crowd on the mountainside He knew He was not talking to a company of saints who dwelt in the high places of the spiritual world; He was talking to a throng of common people much like the crowd that

might gather to hear a new teacher today. There were saints and sinners, the just and the unjust, the brave and the cowardly, the industrious and the lazy, the men of honor and the liars; and to this mixed crowd He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The ancient seers and poets understood that God is the Father of the weak and erring as well as of the strong and single-minded.

"Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust,"

said David. Out of his ecstatic vision Isaiah spoke: "He will feed his flock like a shepherd" and "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Can we not learn to understand that we may talk to God now about our common needs even if we are, as Paul phrased it, "babes in Christ" who can realize no needs except the most material ones? So much of the Christian teaching has tended to discourage people from praying for what they really want. "No, that is an unworthy prayer," cry the sort of teachers who would put religion away in some separate shrine and never let it come in contact with the common life of our everyday striving.

What do you really want? If you could meet Jesus walking in your street and approach Him in faith, knowing that He would grant your prayer, what in all honesty would you ask for? Health, home, a better job, abundant life, love and appreciation, harmony, security, rescue from failure, an open door of opportunity

for the thing you feel called to do? All of these are the common prayers of the common little children in God's family like you and me. Some that would meet Jesus would be more grown-up and would have sense enough to know that if they asked for the greater Gift, all these lesser things would be comprehended in it. But as you meet Christ today in the street of the silence, ask Him for what you want. He understands the needs of the little children too: "Your heavenly Father knoweth that ye have need of all these things." Take Him into partnership in your prayer for your simple desires; thus the desires become transmuted, lifted into the place where they are holy. There can be no prayer that an honest soul may sincerely pray that is evil. For with every sincere prayer we add, "Thy will be done," and this not in resignation to possible disaster but in glad recognition that God's will is always and only good. Thus if we pray for a job it becomes a holy prayer, for we ask that our job be according to God's will for us. If we ask for health for ourselves and others we ask for the health that is God's will: the perfection of this bodily temple that houses the Spirit of the Eternal. If we ask for a home it is the home God wills for us, the home where we ought to be in order to carry out our real work in this world.

We may be so young spiritually that we know nothing save to cry for warmth and comfort and a full stomach. But there is one requirement laid upon even the smallest babe; he must grow. The Father from His unbounded store gives the good food abundantly. The babe eats and grows from babyhood to childhood, to youth, to manhood. Through all the stages he is loved, nurtured, understood, and always he is growing a little nearer to the Father, coming to understand more His

purpose, to agree more fully with His plans. He comes into such complete fellowship after a while that he understands what the Father means when He says, "All that is mine is thine." He will not ask any more for milk or sweets or toys. But he can have whatever he wants. Henceforth he has but one prayer: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

Yes, the inarticulate peasant who kneels on the cathedral floor is praying—perhaps for larger crops, for a cure for his rheumatism, for healing for his sick child. These are common small prayers, but he is taking God into partnership with his desires, and now they are holy. The Moslem who bows toward Mecca is praying too, and the Indian who dances and calls upon the Great Spirit for rain, and the pagan who grovels before an image. All of them are reaching out for the Great Power that transcends man, yet reaches down to him, caring for him, understanding him, and bringing him to his desire.

He Careth for Thee

Said the robin to the sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the sparrow to the robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—SELECTED.

Unlooked-For Abundance

BY ESTHER FRESHMAN

YOU CAN'T ride a streetcar these days, or listen to any gathering of people, or turn on your radio, or contact human thought in most any way without being told of things you are going to have to give up, sacrifices you must make, stint you are going to feel, economies you must practice. "We have to learn to be economical, we have to learn what it means to give up," you hear on every side. Somehow economy and sacrifice seem always to be mentioned as a team.

After hearing a word just so often, and finally realizing that it is going to be a pretty steady companion, one really becomes at least curious enough to turn to the dictionary to learn the full value of it. Webster tells us that the word economy comes from two Greek words, one meaning "management" the other "house." Here nothing is implied as to stinting, sacrificing, want, or anything very unpleasant. A house implies shelter, something good, comforting. Management suggests intelligence, organization, getting the most out of what you have at hand. There is even a phrase, "economy of nature," that is more or less familiar to all of us. Nature, we find as we observe and become acquainted with her, doesn't waste. She utilizes everything in the best possible way. She follows a plan—there is a purpose behind it all. There is management.

It would seem that it is not stinting that is so primary these days. Rather there is a great call upon us to make the most of what we have—and we do have so much!

First of all, do you enjoy life's miracles? Or do you sheathe yourself in an eye mask of gray that takes away the true colors from life? Can you count your blessings or are you surrounded by an abundance of them and too overwhelmed to be mathematical about them, finding yourself humbly murmuring from the depths of your heart: "I thank You, Father, for the abundance you have given me!"

It is not a question of facing life like a Pollyanna. It does not mean that you must take the attitude of being grateful for the fact that if someone had to break a leg, you are glad it was Mrs. Roberts and not you, or that you should be gloriously elated at having a pound of sugar a week because the people in Greece are dying of starvation. We do not build our true happiness on the misfortunes of others.

But it does mean this: It means that in practicing our economies, in making our inventories, our careful scrutinies—in managing our individual "house"—we are seeing things that once we were apt to overlook simply because we took them for granted. We had forgotten in our encumbered life—perhaps our mismanaged life—how fine, how beautiful certain things can be.

It isn't a matter of subtraction; it is a matter of adding, of multiplying. It isn't a question of less; it is a fact of more. It is not the taking away that is important; it is our using what is ours to the full so that there will be abundance to share with others.

Out of this experience we shall not come depleted, shriveled, pathetic; we shall emerge courageous and strong, attaining our finest stature.

The true values of life are ever abundant. They are given to us in plentiful measure. The only reason

we lack them is that we do not choose to make use of them. The vessel never empties; the stream is unending. Neither can it be filled, for the only use of this vessel is for pouring! So it is that the stream is endless. In our fullest use of the good we find more good. In our sharing of love we acquire more love. The more we ask of God the more illumined we become.

Never dedicate yourself to the less in life. Always devote yourself to the more. Think in terms of greatness, of plenty, of bigness, of the all. Never consecrate yourself to a policy of less; always enlist your energies in the cause of producing in greater abundance. You know the way to the great divine source. Your philosophy is that of plenty. This is the time when you should follow the tried pathway. Guided and illumined by such thoughts, your mind will meet its great task so efficiently that true economy will come into its own.

We are surrounded by abundance. There is a reservoir of untold strength within each one of us that will spell victory, not only for us but for all mankind. It is with this knowledge, with fearlessness, with joy in our heart, that we can be of the greatest help on the side of good today.

If you are going to deplete yourself of anything, then deplete yourself of all fearsome thoughts. If you feel that you must deprive yourself of something without replacing it, then deprive yourself of all negative forces.

You know that there are substitutes for certain materials that our government must have. We develop synthetic rubbers to take the place of real rubber, we use honey in the place of sugar in many instances, and so on. In like way let us substitute a powerful, constructive

thought for every negative one we have been harboring. Confidence and love are hardy plants; they take root quickly and blossom beautifully if we will but let them. Instead of opening the door of our mind to the cold winds of fear, let us get busy and help someone in some way. This too is a form of economy, a way of intelligently managing our "house." There are a great many things for each of us to do these days, many ways to serve. Instead of dwelling on the thought of how much we shall have taken from us that we have accustomed ourselves to having, whether for our true benefit or not, let us think of how much we have to give that will help, of how much we have to share where it will be most useful.

So put your services to use for your country, and put smiles on your lips. Keep cheer in your heart and sturdy, constructive thoughts in your mind. Put your trust in God, and speak into His ever-listening and understanding ear your most fervent prayers. This too is good economy. It is making the most and the best of the equipment that you have at hand.

Take seriously your responsibilities; but grow because of them, do not be crushed under them. Keep always the understanding and kindly heart, but keep too the warm and friendly laugh, the uplifting song.

Live each moment to the full, gratefully, not because it may be taken away from you but because it has so beautifully been given to you. Enjoy and make the most of what you have, not because it is less than you used to have but because right now, this very moment, it is blessed and good.

Be grateful for your abundance, for the love about you that will light its way all over the world, for the nearness and goodness of the ever-present God.

"I Behold the Christ in You"

BY ADORA GLEAM

"I BEHOLD THE Christ in you" has cleansed my mind; exalted it. "I behold the Christ in you" has transfigured my life.

I found myself reading quantities of Truth literature, but I had no pivotal point around which to think. I was uplifted and inspired when I was studying and affirming, but when I was busy with ordinary work my mind wandered into dark corners, where it had no business to be.

I do not recall exactly where I read the affirmation "I behold the Christ in you." I remember it impressed me. I read it several times and repeated it with reference to myself.

Some time later it dawned on me in all its splendor, and because of its magnificence I accepted it with open arms. It became the central theme of my life. I could get my mental teeth into it; it was real; it solved every problem; it was all-inclusive. The tune of my life became "I behold the Christ in you."

It is a simple little statement, to be sure, but I found that when every cell of my being tingled with it everything in my life became divinely ordered.

In one vast sweep, this little group of six words eliminated from my mind the blighting and wilting effects of criticism. All the golden shining light formerly used adversely now waited pulsing and pleading to be used Christward.

"I behold the Christ in you" not only applies to individuals but to every situation. I spoke these words

to every condition in my life, to every contact, to every windstorm.

Sandstorms on the Mojave Desert no longer jangle my nerves but instead take me on long trips and flights. Their breath suggests slowly moving freight cars, streamlined trains, raucous sirens, automobiles pulling up at my gate, trucks rambling by, airplanes speeding overhead. At first it deceived me, but now I know it is only the playful wind, for I am alone on the desert. Wind is full of romance, of speed, and when it whistles to me, "I behold the Christ in you," I answer, "I behold the Christ in you too."

"I behold the Christ in you." I am possessed by it; I am obsessed with it. To see the Christ in everything, to have Christ perception, that is my passion. To see the shining light of Christ perfection everywhere, especially where it is the most difficult to see—God has thrilled me with that desire.

"I behold the Christ in you" cures all ills, mental and physical. When you see the Christ in everything, you find yourself in a sea of Christ-dynamic aliveness electric with His shimmering presence.

Can you imagine illness in this Christ sea of perfection? Absurd! Can you imagine anyone wanting for a single thing in this sea of effulgent creative light? Unthinkable! Can you imagine anything but a great generous giving forth of all good things to each Christ being?

"I behold the Christ in you" is the spiritual panacea that God sent in His lavish generosity when He gave us Christ to show us what in reality we are. The very thought, the realization, of this truth bursts through the seeming chains of captivity, and behold, we are set free.

"I behold the Christ in you" means that I see the Christ in everything: everything. But I live on the Mojave Desert, where there are not only windstorms in which to see the Christ but rattlesnakes.

I have to walk one mile through grass, greasewood, and sagebrush to my mailbox. Since my husband's business takes him away most of the time, the car is gone also. Last summer I had my mail brought to me from town once a week, but I decided I wanted it every day. It is the big event of the twenty-four hours when one lives in this quiet expanse.

In the winter I went about everywhere in the desert and never saw a snake; the snakes were all underground. But in summer it is different. They drag themselves out of their subterranean homes for a good sunning.

Having been a city dweller, I asked the desert natives what to do when I saw a snake. They told me to get a six-foot stick and hit the snake on the head. They always added venomously, "Grind his head into the dirt."

Next day, with my six-foot stick, I started to the mailbox with murder in my heart. I had never killed anything larger than a fly but now I was starting on a killing campaign to rid the desert of rattlers.

Rattle, rattle, rattle. I stood still and surveyed the ground about me. Rattle, rattle, rattle—again from the same direction. Blending almost perfectly with the greenish gray of the half-dry grass, he lay neatly coiled at the side of a little scrubby sagebrush. Ah, here is where I wreak vengeance on rattlers. I struck at him with my six-foot stick. He struck at the pole in return. I struck again; he lay quiet. I thought he was dead.

No sooner had I struck what I thought was the

fatal blow when a huge rattler reared up on the other side of me, stuck out his tongue and hissed. Out of the corner of my right eye I saw the rattler I thought I had killed beginning to crawl off as nonchalantly as if I had never launched forth with my six-foot stick.

The hissing snake was a monster, and its uprightness puzzled me. When they are coiled on the ground they seem more subject to man's will, but this one sprang up on its own coil. I stepped back, picked up a stone, and threw it at the big fellow. It struck near the rattles. The snake's head found a hole and the entire length pulled itself underground.

How could I learn to kill snakes? I had not realized that snake-killing takes skill.

I walked on. I had almost reached the mailbox when I heard buzzings on all sides of me. Another rattle community had evidently voted unanimously for a sunbath.

I turned around and walked home apparently defeated. If I only had a car! I picked my way homeward, watching closely and carefully. I debated what to do. If I walked to the mailbox by the road, it would make a ten-mile hike each day: not much time for anything else. Then there were wild cows and bulls. They often followed the roads. Whether I should be more fearful of snakes or bulls I could not determine.

By the time I got home and sat down I was tremendously desirous of reading my mail. The mail was like a magnet drawing me to the aluminum-painted mailbox, which I could see shining just one mile from where I was sitting. Only a mile. As I looked at it, I could scarcely realize there existed in the innocent-looking barrenness between it and me the menace that I had just encountered.

But my song had not died out entirely; it was just

hushed for the moment. "I behold the Christ in you." Could anyone see the Christ in a rattlesnake that would upon the slightest provocation sink his fangs in your flesh and pour into you a death-dealing poisonous substance?

"I behold the Christ in you." The words came faintly. But I had to continue my song. I had chosen it as the theme song of my life and I must sing it. "I behold the Christ in you," it came a trifle clearer.

And as if in a downpour of illumination, my mind saw the green snake crawling away just as I had seen it crawl away. It was then I knew that the very life that animated that serpent was the identical life that lived in me. How grateful I was that snakes have the habit of rattling. What would have happened to me had they not warned me of their presence? How gracious they had been to me and how gracious they were to the cows, for more cows would crawl dying to the water tanks with swollen noses or swollen legs if the snake didn't rattle, "Look out, here I am." Then it occurred to me that rattlers do not pursue. They want merely to be left alone. They rattle a warning and only if you continue to bother them do they strike.

When Bob and Betty, my neighbors, drove in, I asked Bob to drive up for the mail, showing him the shining box. I told him to make a beeline for it, as I was going to build a road and would use the tracks. He came back sporting the rattles he had taken from a snake that he had killed on the way.

Bob's tracks showed up well. Next morning at five I was building my road, hoeing the weeds between the automobile tracks and with a pick digging out the occasional brush. I knew that rattlers do not like open places. They choose to crouch behind something, so I

cleared my way and as I was clearing it—regardless of how my human mind wanted to think about the whole situation—I repeated soldierlike, "I behold the Christ in you." I cleared about a fifth of the mile the first morning, but I did not venture on to the mailbox. I was going to clear first. I decided to agree with my adversary, with the snake nature. First the snake wants to be let alone, and next he likes to crawl around a bush or hide in the grass.

I talked openheartedly to those snakes. I told them I needed my mail each day, and furthermore I wanted to get it in peace. I did not want to start out every day carrying a stick, with murder in my heart. That was not my idea of Christ living, and I refused it.

I continued the clearing job each morning until it was done. In the meantime I once got the aqueduct rider to get my mail, and I told him to follow the very same tracks as I was making a road to the box.

I said to those snakes, "Go. Go into the desert hills where no man goes; away from men, for it is best that men and snakes do not live in too close proximity."

I got automobiles to follow those tracks at every opportunity. When some friends came for the week end, we tied a plank platform to the back of the car, piled stones on it and drove up and down the post-box road. It became as smooth as a floor.

Now I go to the mailbox daily in peace. I have cleared my road. It is too clear for snakes. In God's kingdom there is no interference between man and animal: each stays in his own sphere.

"I behold the Christ in you" will clear the way for the solution of any problem. "I behold the Christ in you" will transform your life. By seeing the Christ everywhere one impels into activity the light, the Christ

life, the inner God presence in every person, thing, or situation. Seeing the Christ everywhere is the magic wand that transforms your life from darkness and clouds into dazzling light.

Remember it is not only applicable to a person whom you like or a situation that is pleasing but to the seemingly most impossible person or situation, for Christ dwells within everything. Seeing, perceiving, discerning the Christ excites that sometimes tiny glow to intense luminosity.

"I behold the Christ in you" harmonizes. It is a healer, for no inharmony or disease can exist in the atmosphere of such an affirmation.

"I behold the Christ in you" is the spiritual panacea for all undersirable conditions. They are transmuted into their pristine perfection before this Christ recognition.

It is the divine elixir that gives enthusiasm, increased strength, new fresh vital ideas, and lavish abundance of all good things. All your affairs take on greater brilliance, for they are bathed in the liquid light of this Christ salutation "I behold the Christ in you."

No fairy queen can wave a more magic wand; no alchemist of divine transmuting power can work greater miracles than are wrought by the flaming words "I behold the Christ in you."

And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

—LONGFELLOW

Freedom

BY LUCY M. JOHNSON

THIS IS what man desires. This is what the world is seeking. Man wishes to be free in mind, soul, and body. But because he loses sight of himself as a spiritual being, as a potentially connected whole, he takes only limited means to gain this freedom.

Peace and freedom are really synonymous. Where there is freedom, there is peace; where there is no peace, there can be no freedom. One person thinks, "If I had money, I should have peace." This may be true, but only in a limited sense, and the means used to get this freedom or peace of mind bring less freedom of something else. In business a man may covet another's trade; so he cuts his price or takes on a cheaper line that gives him more profit, or he overworks his men and himself. True, he gains the money, the goal he has set as the door to his freedom, but he also acquires a driving mind that will not turn off at his command. He is fearful that what he has done his competitor will do, and worry besets him until he can neither relax nor rest. So there is no peace here. Through sheer force of will he gains material success at the expense of his health. Many men trained in so-called "realistic" thinking and priding themselves upon being "hardheaded" do attain and keep material advantages at this price. Still there may come a crash of the market, a depression, or war. Then the loss is complete, perhaps instantaneous, and they find themselves unable to cope with the situation.

Another person's idea of freedom is "If I were only

well, whole, healthy, I should be free." So he sets his mind and heart on gaining this particular freedom. He diets, exercises, watches his blood pressure and then just as he has gained dominion—so he thinks—the doctor discovers an unseen ailment. "How can this be?" he cries in fear and alarm. "I've done everything. I've sacrificed bodily pleasure. Why has this thing come upon me?" If he is wise, he consults a metaphysician and finds the cause. While putting the body in training he has forgotten his mind and his soul. Perhaps it was his criticism of others or the secret fear that his body would fail and pass on that brought about the disorder or breakdown. Whatever it was, he has lost that peace or freedom which he thought he would gain by physical mastery of the body. Here again is the cry "Peace, peace; where there is no peace."

Now let us try to analyze these failures. First of all, have not these revelations proved that man is a trifold unity, and that the three components of mind, soul, and body must balance to maintain a one hundred per cent efficient physical mechanism and a stable material security? And is it not clearly evident that back of all man's material body of flesh, back of the outer world of affairs, there is present in mind a spiritual realm of ideas and beliefs and faiths? These are incorporated into man's idea of himself and his world and come into manifestation in his body and his world.

First then we have learned that freedom is every man's goal.

Secondly, freedom must be a balanced triunity of body, soul, and mind.

Thirdly, the outer expression of that body and world is but the manifestation of the inner idea.

Fourthly, the inner idea is controlled by the mind

through recognition of all as Spirit or mind.

It is clear that the outer expression cannot become free unless the inner idea is a symphony of love and intelligent understanding. The outer body or world inevitably crashes without this inner realization of complete harmony. So freedom, epitomized as material abundance, health, and co-operative living, boils down to mind.

What are you thinking? If you are thinking in universal terms, realizing your oneness with God, All-Good, realizing yourself and your world only as a channel of expression for this goodness, you have the perfect pattern and your body and your world become living exponents of freedom for yourself, your fellow men, and your world.

Stability of body and affairs depends wholly upon stability of mind. Man's limited thoughts are outpictured as a limited body or environment, and limited personal worlds become a limited nation made up of weak bodies, unstable minds, and selfish or thoughtless personalities disconnected from the whole.

Until each individual soul recognizes himself as a part of the perfect whole and thinks and acts accordingly, reason tells us there will continue to be ill-health, poverty, and even worse, war. Until individuals realize their divine origin and their relationship to one another, there is not much hope that a world of individual nations can express freedom individually or collectively.

The sorry state of our world today may be traced to the lack of understanding that all is one law, one Mind, one Spirit, God, or whatever one wishes to call it. Each individual has striven for his own freedom as he saw it, giving prominence to the development of

only part of his own expression, thus overstressing either intellect, or body, or material success. In this manner separation is initiated in a man's own being, and the next step is when he overrides or ignores the freedom of others. The familiar Bible expression about the vine and the branches is full of sound logic. The vine with its root, branches, leaves, and fruit is an integral whole. Separation of any part directly affects the component parts and the whole vine.

In some degree we all sacrifice some faculty or element in our development as we give our entire attention to another, instead of recognizing that all are integral parts of the perfect whole expression of life and abundance.

This state of existence today, while regrettable, is far from fatal; and if our vision is undimmed, we cannot honestly be disturbed by it. The world will continue to move forward, the air will continue to be, the sun to shine, the rain to fall, and life to evolve. The shining example of all this is shown us in the upward sweep of all animate and inanimate creation. When man achieved self-consciousness, the same pattern continued to be expressed in forward development. Man today is a different creature from the first self-conscious animal, and each self-conscious period or cycle has been able to look back upon the way of his predecessor and say, "It is good. The world is progressing. Man is growing more intelligent, ingenious, more conscious of his true self."

Today we are apt to hear all sorts of ridiculous speculations, such as "We are headed for the dark ages" or "Civilization will be destroyed." These judgments are not reasonable. Periods of development may seem to be periods of retrogression. To bury a seed in the

dark earth may seem to be a backward step for the moment, but it will flower and bear fruit in its own good season, and the premise of retrogression will be proved fallacious.

We who keep faith with ourselves, our fellow men, and God are "the light of the world." We are the way-showers to freedom. In our recognition of ourselves as one with a divine source of all health, all wisdom, all love, all abundance, and all life, we become channels for the expression of a life established in freedom. Those who understand this truth, this perfect plan of life and living for one and all, are the trail blazers, and our responsibility is tremendous. We must not falter in our determination to live our life under the banner of "All for each and each for all." We must attain spiritual mastery for ourselves and become living examples of the perfect plan.

For a person to isolate himself from his source or from his fellow men, or from the fellow members of his own body (mind, soul, and body) is to create a house divided. This invites limitation and disaster. To ally oneself with the divine source and recognize the source as inclusive of all life is to engender freedom of mind, soul, and body. Man cannot live unto himself alone.

Freedom comes only through a realization that we are interdependent, all being dependent upon the whole. By our realization of this whole as omnipotent, omniscient, and omnipresent, we gain mastery over our body and affairs. This mastery is but another word for the goal of man everywhere: Freedom. It is here for us, awaiting like the seed its own good season of flowering and fruition. It is for all men, and each in his own good season will experience it. This is the law of life.

When Human Efforts Fail

A TRUE EXPERIENCE

BY ELISABETH LEWIS

WHERE *there is* no vision, the people perish"; and at least for the time being my vision was destroyed. An accident had taken my companion and left me alone with an infant daughter. The blow had struck with such lightning swiftness that it had blinded and dazed me. Impenetrable gloom filled my environment. I could not think, I could not act. I was alive only to the needs of the child. Like a person in a nightmare, I let the months, several months, slip by.

But our material resources were vanishing rapidly. When my infant was old enough to be cared for by other persons, we had reached the end of our visible supply. Something had to be done, so I succeeded in stirring up enough courage to make the rounds of employment agencies. The response was the same everywhere.

"Yes, we have plenty of calls for stenographers, but the applicants must be between twenty-two and twenty-five years of age." "No, we cannot fill all the calls that come to us but there is no demand for anyone past thirty." "You don't look forty—if you would take ten years off your age we might be able to place you."

But I did not want to lie. If I got work that way, I would give myself away and lose out before I could even get started. I had never believed in deceit and could not adopt such a method.

So when the last known agency had given the same verdict—"plenty of work, but you are too old"—and when my last coin had been spent for baby food, I yielded to the insistence of friends. On borrowed carfare, I went unwillingly to the local relief headquarters. The doorman asked, "How long have you lived here?" "Thirteen months this time, but my home has been here most of my life," I responded. "It won't do you any good to go in," he informed me. "The new law makes you a transient unless you have lived in the city three consecutive years." "But," I gasped in dismay, "this is my home. I live here. I have no other home." "I'm sorry," the man said with an air of dismissal, "but law is law. The law says you are a transient unless you have lived here for three consecutive years. And we can't do anything for transients."

So I went back out into the rain and spattered off almost unconscious on the slick, muddy sidewalks. The dismal day could have been the outpicturing of my own mental attitude.

As I stumbled along the wet street an idea slowly worked its way through my weary, dejected brain. I had not wanted to ask for charity, and in a strange way I felt glad that charity had been refused. I recalled a thought of H. Emilie Cady's, and it comforted and strengthened me. She says the further you are from human help the more confidently you can claim God's help. God had given me my child to care for. Perhaps this utter refusal of human aid was to show me that I must depend upon God alone. He had given me the child, so surely He would direct me to the means whereby I could provide for her.

The baby was being temporarily looked after, so I went to the cramped room in which I was staying. In

that dark little room I definitely and fully placed myself and all my affairs, including my infant daughter, "lovingly in the hands of the Father" and knew that my highest good was coming to me.

With this thought uppermost in my mind, I fell asleep and slept peacefully through the night. In the morning the telephone buzzer wakened me. "Make yourself look your best," came an excited voice over the wire, "and go down to see Mr. Allen as soon as you can. He wants to see you this morning."

Now I had never heard of Mr. Allen, and the address was unfamiliar to me. I learned that the Allen child was a playmate of the child of some friends of mine. These friends had been invited for an automobile ride with the Allens. In the course of conversation they had casually spoken of me and of my futile efforts to obtain employment. That evening (after I had placed myself and my little one "lovingly in the hands of the Father," and after all personal efforts had failed) Mr. Allen called my friends and asked for further particulars about me. He was looking for an office worker, he explained, and believed I was the type of worker he was seeking.

All the time that I was dressing and on my way to Mr. Allen's office I steadfastly submitted my thoughts to the guidance of infinite wisdom. At the interview Mr. Allen explained the nature of the work briefly. It was something of which I had never even heard, but he said the application would be acted upon within a week or ten days, and he would let me know the decision.

Upon my return from the interview, I found at my room two messages concerning other jobs, but was definitely led to tell both parties that I had already

secured employment. This action left me breathless in a sense, for the position had by no means been promised to me. Yet only two days later Mr. Allen telephoned to say that my application had been accepted and the company would like to have me come down and fill out final forms.

My prospective employer at my request gave me some literature to study, and I spent the ten days prior to the actual beginning of the work in learning what I could about my new duties and in preparing my wardrobe for the position that was to be mine.

I took my place among the girls, some of whom were twenty years younger than I, but everybody was cordial, co-operative, and helpful. No one indicated by word or act that my age made any difference. In fact, they all called me by my given name just as they did one another.

Mr. Allen had told me that advancement would be possible through learning the operation of an accounting machine. Hoping to get some idea of this machine, I was informed after considerable investigation that the company that manufactured the machines maintained a school for operators and that this company school was the only place where instruction was obtainable. I learned the name of the supervisor and went to see her. In a superior and disagreeable manner she announced: "We have a definite age limit for our students. Our operators are in a very great demand and we can afford to be 'uppity.' "

But six weeks after my entering upon my new job a girl in the machine department resigned. The supervisor of our department was away at the time and I was doing some of the details of her work. So the head of the higher department came to me and asked, "How

do you feel about learning the machines?" "I'll tackle anything" was my reply. "All right," he said, "as soon as everyone is back on the job here, we will start you on them."

My typing was painfully slow and nervous tension had caused a strain in my arms that made the operation of the typewriter well-nigh impossible. But the machines were similar to typewriters and speed was a prime requisite. "With God all things are possible," I told myself over and over again. "This is the Father's work, and He intends me to do it or this opportunity would not have come to me." So I studied Truth faithfully and practiced at my typewriter regularly and patiently.

It was about ten weeks after starting to work that I was shown the intricacies of the accounting machine. "Speed is what we have to have," the supervisor told me. "We can tell in a couple of days whether you can do it or not." "I can of myself do nothing," I said silently, "but I can do all things in him that strengtheneth me." I took the codes home and studied and practiced each evening. There was no way of comparing my accomplishment with that of predecessors, because eighteen months was the shortest time any previous operator had been with the company before being initiated into this work. I was at the machines only when the regular operators were out for their rest periods and during the lunch hour. And at the same time, I was keeping up the duties of my own department and learning something about the work of others of my fellow employees.

When I had been spending this brief period each day at the accounting machines for four months, I became conscious one day of a decided turmoil around

me. I was now recognized as relief operator. Yet in the absence of one of the regular operators this morning a new girl was put to work at the vacant machine. A fellow employee was quick to call this fact to my attention. I forced a smile. "What of it?" I said. "I have plenty to do here." "But it isn't right, it isn't fair," the girl insisted. "You have seniority." "I have plenty to do, so why bother?" I repeated. "Then you're just going to laugh about it?" was the astonished query. "Why not?" I again answered, but I was once more determinedly placing "myself and all my affairs lovingly in the hands of the Father, with a childlike trust."

After lunch Mr. Allen summoned me to his office and said, "You no doubt have heard that we are discontinuing your department in two weeks." "Lovingly in the hands of the Father," I repeated silently while audibly I stated that I had heard nothing of the anticipated change. "It will be necessary to let two of the girls go," my employer explained. I clung steadfastly to my affirmation, well aware that only one other girl had been hired since I had been. It was a business in which seniority of service was given great stress. "But," continued Mr. Allen, "if you like the machine work, we will keep you on in that department. We are adding two new machines."

"Thank You, Father," my heart sang, while outwardly I thanked Mr. Allen for the chance he was giving me.

The new job paid more money, and while I am still learning, my record compares favorably with that of experienced operators who are scarcely half my age. The manufacturer's instructor, who so insultingly refused to consider me, said at least a year was required for an operator really to learn the machine. One of the

girls who has been in our department since its inception told me today, "You got onto the work faster than any of us." My record is steadily improving and, recognizing my hands and mind as channels of expression for the Father, I hope soon to be attaining speed greater than that usual with the average operator. I know that "with God all things are possible." Even though the work is of a type for which I have considered myself unsuited, my progress has been satisfying. With God's help, I feel confident of victory.

And the baby? The people who were keeping her decided to move into a "no-children" apartment because of the sale of the house where they were living. So this problem too I put "lovingly in the hands of the Father." Almost overnight we found a place where we could have room and board in the outskirts of the city. The child is well cared for during my absence at work, but is with me during my hours at home. She has a playmate of nearly her own age, and there is an older girl in the home. It is almost as if she had a brother and sister. There is a yard with grass and flowers, a fenced-in sand pile, and broad walks for the use of doll buggies and riding toys. Fresh air and nourishing foods are abundant, and the mother is exceptionally gifted in the care and entertainment of tiny tots.

Transportation to the office where I work is near and speedy, and it would be hard to imagine conditions that would make the situation more nearly ideal.

Thus when personal efforts failed I was forced to "let go and let God," and God brought about a marvelous solution. I pray that no matter how great the darkness around me may become, I may never again lose the vision that is the Father's most precious gift to His children.

"I Will Not Let Thee Go"

A TRUE EXPERIENCE

BY W. W. BROWNE

Part Two

DURING THE rest of the day Don simply lay in a semistupor, hopeless, listless, uncaring. Occasionally he glanced wistfully out his window: better look while he could. Slowly, agonizingly the hours passed. The night came, the night and torture. Exhausted, he drowsed off at last. His last conscious thought—hardly conscious at that—was "Father, I thank Thee for health." It had become a habit with him. He half smiled at himself, drifted away.

He felt the sun stealing softly over his bed before he was fully awake. He had been dreaming of the last ball game he had played. Still half asleep, he stretched luxuriously. The sudden pain in his ribs brought him fully awake.

Then he remembered. Fear struck. Paralyzed again!

But had he not just stretched? Arms and legs both? Certainly he had. Then he couldn't be paralyzed. His thoughts tumbled over one another. Of course he couldn't be paralyzed! Hadn't he thanked God for health? Hadn't he asked, believing? Hadn't he put "works" along with his faith?

With confident determination, he repeated his morning prayer, "I thank Thee for this day and for my good health." He made no effort to move at all, just concentrated on this thought. "I thank Thee for this day and for my good health." Gradually his fear of paralysis diminished. A glow of warmth made it-

self felt within his innermost being, grew and grew until he tingled with it. Many times he repeated his prayer, silently and aloud. The glow spread, began working its way along his arms and legs. At last he could feel it like a small electric current coursing to his very finger tips and toes. Fear and doubt scurried away before this invincible onslaught of divine Truth. His faith and hope demanded the presence of knowledge absolute. He suddenly knew that he had the actuality of his projected picture of health. He raised both arms aloft in humble thanks! Now with deeper, fuller understanding of divine power he freely moved both legs at will. His only hurt was his broken ribs and a few bruises, which would all be gone in a few days.

He thanked God now, partly for his restored health but mostly for his renewed faith, for the lesson he had been taught. The day before he had let himself worry about his trouble for the first time in months. He had created a breach between himself and the Christ within, a breach that had been quickly filled with doubt and fear, with the result that he had fallen. His last conscious thought as he rolled down the iron steps had been one of stark fear. This fear had grown and so taken control of him as to create the exact condition he had feared most, hysteria, the nurse told him. It might be hysteria to the nurse, but to Don it was lack of faith, a temporary loosening of his relations with Christ within. He had forgotten "I will not let thee go, except thou bless me."

Don knew now what had happened to Peter when walking on the waters; and knowing, he resolved that doubt should never again enter his mind.

A few months later Don was given a job in the prison industries, at twenty-five cents per day. This

was a top-paying job, institutionally speaking, and he gave it the best he had in him. It gave him enough money to buy the few things he needed. He was thankful for this opportunity to use his new-found health, but he felt that he was still not doing enough. How could he repay his great debt to his Father-God? How could one really do anything for infinite Being? Unity again pointed the way to him. We are all parts of the one whole. Therefore whatever he did for any other person he was doing directly for the infinite Whole.

Carefully Don saved his earnings until he had enough to buy a pair of canaries. Prisoners were allowed to raise these pets for sale or for pleasure. Don raised many of them not for sale but for pleasure, the pleasure he received from giving them away to friends. Many of these little feathered messengers of cheer were sent around to men in the institution who could not buy them. Others were sent to various parts of the country, to strangers who were shut in by illness or accident. Somehow Don could not think of these persons as strangers. Could a brother be a stranger?

Many happy hours he spent writing letters of hope and faith to people in need of these things, people who had lost contact with their God.

In the meantime his ever-cheerful personality was making itself felt more and more in the institution. His achievements were considered miraculous by most who knew his story.

A kindly official in the classification department had not quite forgotten Don's pitiable condition at the time of his admission some years before. He now called him and offered him a job in the office, a type of work that Don had always wanted to do but had never felt fitted for. This was opportunity knocking,

and he was not quite prepared for it. He freely admitted his lack of preparation.

"I'll make a bargain with you," the official told him. "If you will quit your paying job and attend the commercial school here until you learn to type, I'll see that you get a job at it at once."

It was so arranged, and the following day Don enrolled in the prison school. Typing however was not all he felt he should be able to do in an office. Ten months later the official called him again, and discovered that he could type some seventy-five words per minute accurately and could take dictation at a high rate of speed. Don asked another delay of thirty days, which was granted, and was assigned to the classification office on completion of his course.

That was almost three years ago. The man's achievement was recently called to my attention by his supervisor, and I had a long talk with him. Even to me, a Unity student, it has been astounding from the human viewpoint. He entered prison more than eleven years ago weighing but 116 pounds, though almost six feet in height, so badly crippled as to be unable to walk at all or to use one arm; blind in one eye and with only twenty per cent vision in the other; hearing badly impaired—and forty long years in prison stretching endlessly before him for a crime that he still maintains to have been an accident! Medical science had exhausted its efforts and given up in despair; society had turned thumbs down on him. Then God stepped in.

Today Don tips the scales at 170, plays an excellent game of tennis, ping-pong, or softball. I know, because he beat me at tennis, in my skill at which I take much pride. More important still, he has regained and retained a healthy, wholesome outlook on life and on his

relation to his fellow men. He had acquired a philosophy of life that is perhaps best exemplified by our closing conversation.

"I'll agree," I told him, "that anyone could do what you have done; but there are few who would do it. You deserve a lot of credit for your success."

"No," he insisted, "I deserve no credit. I gave nothing, did nothing, of myself. I only accepted. I prayed, believed, and accepted, and as I received, I passed the blessing on as best circumstances permitted. As I passed on a little, I made room for receiving more."

"But what are your plans for the future? You still have several years, even with time off for good behavior before you are eligible for parole."

"My future?" he asked. "Today is my future. Today I live, I work, I play—and pray. If I can go to bed at night knowing that I have passed up no opportunity for service; if I can know I have made every reasonable effort toward my release; if I can know all this—that I have done my part—I have no fear that the Father will not do His part in due time. Tomorrow? Why should I consider tomorrow too much? I am not done with today yet. And when I have used every hour, every minute of this day to reach the fullest, highest measure of good, when it really comes time to consider tomorrow—why, then tomorrow is already here. But it is no longer tomorrow, but today."

The great iron gate clanged shut in the gray walls as I left. It made me shudder with a vague dread, an uncontrollable sense of foreboding. I wondered who is free, Don or I? The selfsame Spirit moves within us both; and I made up my mind to strive to bring forth a manifestation of it equal to Don's.

(THE END)

PACIFIC SCHOOL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 5, 1942

UNITY SUBJECT—*The Creative Word.*

INTERNATIONAL SUBJECT—*God the Creator.*—Gen. 1:1-5, 24-31; 2:1.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

24. And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

1. And the heavens and the earth were finished, and all the host of them.

GOLDEN TEXT—*In the beginning God created the heavens and the earth.*—Gen. 1:1.

SILENT PRAYER—*I speak the word that forms in me the body of Truth out of divine substance.*

Men have always pondered the mystery of beginnings and tried to understand them. They feel that if they can understand the origin of a thing they can follow it through all its subsequent changes no matter how many these may be. To obey the command to know himself man must work back mentally to his beginning. This is the central idea in the lesson for today.

We are not told how God created the heavens and the earth, but until He spoke the first creative command "Let there be light" creation was in a state of chaos, with order only in Divine Mind. John tells us that "God is light, and in him is no darkness at all."

Light is a symbol of Mind, therefore God is Mind and in Him is no darkness or ignorance. Instead there is wisdom, intelligence, understanding, infinite knowing. After the dawn of understanding "God divided the light from the darkness." Understanding and ignorance do not coexist in mind.

Since God is infinite, we may think of one aspect of the Godhead as mind and another as absolute substance, the only reality. This dual aspect of God as mind acting upon substance makes the conception of creation possible or comprehensible by giving Divine Mind something on which to work. Divine substance being infinite, Divine Mind acting upon it in the form of ideas might make of creation an infinite process. But the ideal creation of man as an image in Divine Mind was perfected during the sixth day or sixth period of creation, except for the finishing touches added on the seventh day. "On the seventh day God finished his work which he had made."

God's ideally perfect creation must be brought into manifestation in the world of form. This bringing of it into manifestation is the work of man, who from the beginning has been trying to express the ideal content of the Father-Mind in himself. Man's likeness to God, as has been said, "lies in the mental and moral features of man's character, such as reason, personality [individuality], free will, the capacity for communion with God. These distinguish man from the animals with which on the physical side he has much in common."

Man has not yet been able to manifest Divine Mind in its fullness. He has developed understanding, but it is not perfect. It alternates in his thoughts with misunderstanding as night alternates with day. As he separates the true light of Divine Mind in himself from

the darkness of the sense mind, he approaches the divine nature. The apparent man comes to vary less and less from the description of the ideal man created "in his own image, in the image of God."

Genesis contains a description of ideal creation. Man plans in his mind what he proposes to build. This is the universal process of all creation. God makes all things in mind first; this is involution. They are then manifested in form and shape; this is evolution.

Engineers sometimes use the terms *x, y,* and *z* to represent partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order and made a visible part of the structure. As we see him personally, man represents *x* in the image-and-likeness man that God created. God is carrying each of us right along in His mind as a perfect product of His ideal man, and we are striving to demonstrate that man. This is why man has the constant idealism that keeps him individually moving forward to higher and higher achievements. The image and likeness is the ideal man that pours into mankind a perpetual stream of ideas, which the evolving man arranges as thoughts and forms as substance and life in body. While this evolutionary process is going on in man, he seems to be two men: one ideal and spiritual, the other intellectual and material.

An understanding of certain creative facts and of man's powers makes a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named the I AM. It is something more than the *I* as understood in human terms alone. Yet when the *I* has made union with the image-and-

likeness *I*, the true I AM comes into action. This is Christ Jesus, the Son of God, evolved and made visible in creation.

God ideated two universal planes of consciousness, "the heavens and the earth." One is the realm of pure ideas; the other, of thought forms. God does not create the visible universe directly, as men make steel out of iron and carbon. He creates the ideas, and these are used by His intelligent image and likeness to make the universe. God's creations are thus always spiritual. Man's creations are both material and spiritual according to his understanding.

The heavens and the earth, the spiritual and the material plane, are states of mind primarily. As a race we are now in the midst of their expression. Man's body is the earthly side of an inner heaven or mind realm. The *I* has fluctuated for ages between these two poles of consciousness, the earthly and the heavenly. When they are united the new man in Christ will come forth, a consciousness of eternal life will be established, and the oneness of all men will be made manifest.

QUESTIONS

1. Of what is light a symbol, and why was the first commandment "Let there be light"?
2. How is God's ideally perfect creation made manifest?
3. In what respect is man the image and likeness of God?
4. Is the story of creation as given in Genesis an instance of involution or of evolution?
5. What is the I AM as recognized in action in this lesson?
6. What are "the heavens and the earth"?

Lesson 2, July 12, 1942

UNITY SUBJECT—*Learning Obedience.*

INTERNATIONAL SUBJECT—*Adam and Eve: Temptation and Sin.*—Gen. 3:1-13, 23, 24.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die.

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, What is

this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

GOLDEN TEXT—*The soul that sinneth, it shall die.* —Ezek. 18:4.

SILENT PRAYER—*Divine love leads me to do what is lawful and right, that I may enter into eternal life.*

We study the story of the fall of man that we may find somewhere along the way the signpost leading back to the state of innocence that was ours in the beginning. As we choose to be guided by the higher wisdom and to express the higher will, we find ourselves free from the claims of the sense life. If we ignore divine guidance and assert the right to be self-willed, we follow the hard way of temptation and failure.

The unity that inheres in life and in the universe has led someone to remark that there is nothing in man that does not correspond to something in nature, and that there is something in man's mental or spiritual world that corresponds to every physical trait of his.

In this lesson the serpent represents sensation. Seemingly few people are aware of the importance of directing their sensations. The world seems instead to defend indulgence of this nature. "An evil and adulterous generation" is composed of persons who justify sense indulgence from whatever angle it may be considered, and these angles are many. The tendency toward self-justification is sensation beguiling man from the Eden of pure pleasure. We should study the Scrip-

tures carefully on this point, for they place self-control high above outer rulership. "He that ruleth his spirit [is better], than he that taketh a city."

When Jesus said that but one thing is needful He indicated the necessity under which man rests of unifying his will, impulses, thoughts, and conduct with the divine wholeness of life. Man's source is All-Good, therefore he need not know evil in order to reach his highest development. In immersing himself in the world of form and material expression however he becomes convinced that to live a full life and be capable of exercising balanced judgment he must know both good and evil. He undertakes to be both positive and negative, and in so doing he neutralizes his powers.

The serpent is sensation suggesting to the soul that it indulge in the pleasures that lie beyond the law of balance, as fixed by the creative mind. When sensation rules, the physical forces are drawn upon and dissipated, leaving man naked, shorn of the vital elements that feed and clothe the soul. Generation after generation we try to bring forth after the knowledge of Satan (sensation) instead of after the wisdom of God. The result is the disease and death of bodies that are allowed to remain mortal.

One writer says that "the whole story of the Fall is a parable of every sinner's experience. In every temptation there are an exciting cause without and an answering inclination within: every act of submission to temptation is a choice exercised by the will: and the result of sin is an uneasy conscience and a haunting sense of shame." Conversely, every overcoming of temptation is also a choice exercised by the will, a will that is in harmony with the divine or the will of God.

Eden means pleasure; it is a productive state of

consciousness, and in it are all the possibilities of spiritual unfoldment. There is great and satisfying pleasure for the man who lives in conscious harmonious relations with the divine elements as they come forth to supply every need of his being. "In thy right hand there are pleasures for evermore."

The Spirit of God at the center of one's being gives intelligence to the mind, substance to the body, and life to the entire being. The prohibition of eating of the fruit of this tree is a prohibition of man's appropriating the pure essence of God as a means of expressing sensuous, selfish pleasure. We gain light on this subject by studying our own tendencies. In pursuing the varied activities of everyday life that are pleasing to us our tendency is often toward excess. If given free rein this tendency leads to an unbalanced, emotional nature. Excessive activity in one direction is followed by a corresponding depression in the opposite direction. The result is a consciousness in which pleasure and pain, good and evil, are recognized.

By maintaining the perfect balance that characterizes universal principle we receive the full benefit of the creative forces of the universe. As we become conscious of the forces within us we allow them to build the substantial qualities of the divine ideal in us.

QUESTIONS

1. Why do we study the story of the Fall of man?
2. What does the serpent represent?
3. What results from the attempt to know both good and evil?
4. Is the will a vital factor in the overcoming of temptation?
5. What does the name Eden mean?
6. Why is man forbidden to eat of the fruit of the tree that is in the midst of the garden?

Lesson 3, July 19, 1942

UNITY SUBJECT—*The Lower against the Higher.*

INTERNATIONAL SUBJECT—*Cain and Abel: A Contrast.* —Gen. 4:1-15.

1. And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with *the help of* Jehovah.

2. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will

come to pass, that whosoever findeth me will slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

GOLDEN TEXT—*By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous.* —Heb. 11:4.

SILENT PRAYER—*In faith I offer my best thought and deed to the service of Truth.*

In the form of an allegory the story of Cain and Abel tells something of the activities of certain parts of the soul. Cain means "possession." Cain symbolizes the part of human consciousness that strives to acquire and to possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means "breath" or inspiration, which places him in the mental realm. The two are so closely related in consciousness that they are represented as brothers. Abel represents not the spiritual mind but the mind that controls the animal functions: he was a sheep raiser. The relationship is that of the animal soul to the physical body.

The unrestrained and misdirected passions of the body destroy the animal soul, as if the one were jealous of the very existence of the other. The soul lends itself naturally to the refining process that is constantly going on in consciousness, a process that is symbolized by the making of sacrifices to the Lord.

Every thought and every act of man releases a force or energy that operates at its appointed place in mind or body. The source and receptacle of all this energy is the universal mind, the Lord. The thoughts of love and good will in which a person indulges impreg-

nate the substance of his mind with like ideas. These ideas form part of his spiritual soul, the substance of reality, and at the same time relate him to the Lord, the supreme principle of Truth. This evolutionary refining process is general throughout nature as a constant ascension of matter to mind and of mind to Spirit.

His free will however allows man to interrupt this process in himself. Where the selfish animal instincts are allowed to gain control of the man, his soul powers are quenched and he is but little above the lower animals. Where he becomes "all soul" to the neglect of the body, the latter is robbed of its just dues and suffers retarded development. Consciousness of its divine origin is the mark set upon the body to protect it from destruction at man's hands. This consciousness may be dormant, but it is never entirely absent or lacking.

The feelings of the soul are nearer to Spirit than the mere selfish impulses of the body, hence Abel's offering was more acceptable to the Lord than Cain's. The slaying of Abel by his brother represents the killing of human sympathy and love by the body selfishness. When the body usurps possession of all the resources of mind and soul, life is reduced to mere material existence, and Abel's blood or life continually cries from the earthly consciousness for expression.

When the selfishness of the body has killed out the finer impulses of the soul, there is no longer any pleasure in living. Without the soul the body is a machine, incapable of really pleasurable sensation, without incentive to progress. Thus Cain tills the ground, but it yields him no strength.

A degraded body is conscious of its degradation. Cain's punishment is great, for he fears the natural reaction of his jealous selfishness and wrongdoing. The

self-centered, material-minded person neither realizes nor tries to understand the law of sowing and reaping, and retribution for wrongdoing appears to him in the light of undeserved punishment and injustice, even while he fears it. Divine law however fixes a limit to what the body, unaided by the soul, can stand. To destroy the body, no matter how great the evil it has done, is outside the divine law. The hope as well as the opportunity of reclamation, of transformation, should never be allowed to die. The Lord or divine law gives the gift of life to the body, and no man has a right to take away this gift.

QUESTIONS

1. In terms of everyday life what is the significance of the story of Cain and Abel?
2. Does the body destroy the soul, or vice versa?
3. Of what is the making of sacrifices to the Lord a symbol?
4. Why was Abel's offering more acceptable to the Lord than Cain's?
5. Is the life of the soul essential to true pleasure and satisfaction in life?
6. Is the destruction of the body always a violation of the divine law? If so, why?

Lesson 4, July 26, 1942

UNITY SUBJECT—*A New Promise.*

INTERNATIONAL SUBJECT—*God's Covenant with Mankind.*—Gen. 9:1-16.

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens: with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered.

3. Every moving thing that liveth shall be food for you; as the green herb have I given you all.

4. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5. And surely your blood, *the blood* of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man.

6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

GOLDEN TEXT—*I will remember my covenant.* —Gen. 9:15.

SILENT PRAYER—*God remembers His promise, and I remember my resolve.*

Those who aspire to keep the law of life do well to remember its twofold aspect. Its duality is expressed in the word covenant or promise, each of which implies a giving of the law on the one hand and its observance on the other. Unless we do our part by keeping the law we cannot profit by its provisions, which are for our guidance and well-being. Obedience keeps us in line with the universal life and in that allness we find fullness of good. Disobedience puts us at cross-purposes with the universal life, and we suffer the consequences of our failure.

"God blessed Noah and his sons" because through communing with Him they were made sensitive to what was in store for them and prepared to meet it. Found ready for the emergency, they were protected and brought safely through it and enabled to begin life anew after all who had filled the earth with violence had been destroyed. It was the same earth as before but washed clean of evil.

In every new beginning it is well to remember the divine law of good, the law of man's well-being, and dedicate the whole strength of one's thought and purpose to keeping it. The law of appropriation comes first. Blood is not to be taken as food, because it represents life, and life is not to be devoured. It is to be nurtured and cherished instead. Those who disobey this provision and undertake to destroy life will suffer in themselves the reaction of their lawless attitude and deeds. "At the hand of every man's brother, will I require the life of man." Life is of God, and whether it be one's own life or the life of another, the law requires

that it be held sacred under penalty of destruction. The destroyer is himself destroyed.

This way of viewing the law is the negative side, the reverse of universal brotherhood and the unity of all life. The constructive side follows, in the new covenant. The lesson of the flood is valuable to us in the light of its parallel in our mind and body.

Man is an epitome of all that exists in Being, even the Spirit of God, which inspires him. He is however a free agent. He can open his mind to the divine intelligence and know the creative law or he can declare his independence and work out his character through blind experimentation. Our race is in its experimenting stage. In his ignorance man transgresses the law to the limit, and a reaction sets in. Instead of a flood we may call it diabetes or dropsy. The body becomes so negative that it is threatened with dissolution. That in us which looks to God in an extremity then awakes and we seek to obey the divine law. This obedience is Noah (rest), through whom seed for a new consciousness is saved.

The reference to the rainbow as the "token of a covenant between me and the earth" involves this law of obedience. The rainbow is formed of many drops of water, each a prism refracting and reflecting the rays of the sun. Each drop represents a human being and the whole signifies the race.

God's promise of protection is extended to those who give their mind and their body into the keeping of the divine law. When the light of Truth shines through the prismatically perfect ideas in man's mind, all outer conditions are arranged in divine order, as illustrated by the rainbow.

When we are obedient to the guidance of God, as

Noah was obedient, we shall never be flooded by negative conditions. When the whole race enters into this obedience, the perfect blending of the natural world with its creative principles will be established for ever. The rainbow is a sign of the state in which we all, when our mind becomes obedient to the good, shall form a circle of perfection.

QUESTIONS

1. Our part in the new covenant is obedience. What does it insure to us in respect to the life that is of God?
2. How were Noah and his sons blessed in the first place?
3. Is life to be held inviolate under all circumstances? If so, why?
4. Why is the lesson of the Flood valuable to us?
5. Is free will an unmixed blessing to mankind? Is it better to fail through ignorance and self-will and work out one's subsequent problem, or to remain undeveloped through absence of responsibility?
6. What does the rainbow represent?

TOGETHER

Though I be
On restless, angry sea,
On highest, snowy peak,
In piercing coldness bleak,
I have no fear
Since Thou art near.
I never
Am alone, but ever
Walk with Thee,
O God, and Thou with me.

—JOHN STEFANIK.

Meditative Prayer

BY BLANCHE MARIE PETERS

GRACIOUS CREATOR, "as the hart panteth after the water-brooks, so panteth my soul after Thee."

As the parched earth craves the refreshing showers so my whole being yearns for Thy quickening, rejuvenating, Spirit of newness.

Well I know that without Thy life, wisdom, grace and tender mercy, my life is sterile and unproductive.

While I wait in deep humility, Thou dost fill all the desert places of my consciousness with Thy thirst-quenching waters of life.

The magic touch of Thy Spirit upon mine transforms the barrenness of my mortal conceptions into unfolding sweet-scented blossoms of compassion, generosity, virtue, and joy.

Through my faith Thou wilt cause these sacred blooms to bear prolific fruit as I go forth to apply Thy laws in my every thought, word, and deed.

O my Father, draw me ever closer to Thy great heart of love until I know that we are truly one in vision, purpose, and service for all mankind.

Silent UNITY

I am radiant with the light of God.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM WRITING to thank you for your wonderful help in my time of trouble. My daughter came through the operation just fine and, thanks to God and my wonderful co-workers, she can walk again. Three good physicians said they were afraid she would never walk again after this operation, but she is as good as new. You can hardly see the scar. The doctors say it is a miracle. We are all so happy and feel we can't thank you enough for your encouraging letters. We knew in that dark hour that you were all with us in prayer. *—L. S., Florida.*

MY MOTHER and I thank you for your prompt assistance and the resulting improvement. My fragile little mother, seventy-seven years of age with a blood pressure of 240, an enlarged heart and liver, and a claim of diabetes, fell while descending the stairs. She and I began to apply the Truth as best we could. But I soon found that I was too distressed by her situation to think clearly. Then I sent my telegram to you.

The next day my mother was alone in the house endeavoring to prepare herself a cup of tea. Her dressing robe caught fire from the gas flame and her body was

enveloped in flames. But her name was on your prayer list and in the hearts of a few loyal friends who knew about her case. She had the presence of mind to tear off the robe and extinguish the flames.

An examination by a physician a few hours later disclosed that her heart action was better, that she was free of sugar, and that her blood pressure had dropped twenty points. Tonight we have just returned from the doctor. He says that her recovery is miraculous. There is a steady improvement in every way. Also I must tell you that no bones were broken in the fall, nor were there any abrasions or sprains.—*G. K. P., Illinois.*

YOU DON'T know how much your prayers have done for me this time. My husband had a stroke two weeks ago and was rushed to the hospital and kept there about thirty-six hours. His right side was paralyzed. After they had taken him away I got out my books and immediately started studying and making affirmations. When I arrived at the hospital the next morning at seven-thirty he was using his arm and was feeding himself breakfast. When the doctor visited him he was amazed and did not know what to think. I told him I had been studying Unity nearly all night.

I now can say, "All is well." Thank you so much for your prayers and understanding.—*Mrs. W. D. S., Michigan.*

Filled with Plenty

I WAS NOTIFIED by my employers that I was beyond the age limit and would have to be retired. That meant that I would be unable to meet the FHA loan that I

had obtained to improve my home. I wrote to you. That was a month ago. Now I want to report that the desired demonstration was made successfully. The other day the superintendent called me into his office and informed me that he wanted me to take a vacation, relax, and come back as an instructor for apprentices learning my trade. He said my fifty years of experience was of great value to his company. "With God all things are possible."—*E. H. M., Iowa.*

THREE months ago I was faced with a problem for which I saw no solution. The problem involved two notes amounting to two hundred dollars. Three persons were involved as comakers. I was unemployed at the time and had one week in which to raise a payment. I had exhausted every possible means, I thought, so I just began to worry and wait for the most embarrassing moment of my life, when my cosigners' salaries would be garnisheed.

A friend of mine mentioned to me how the Unity radio program "Morning Inspiration" gave her a fresh start for the day. The next morning I tuned in, and the subject was faith. This talk taught me how to pray and to have faith that I have already received that for which I pray. When the program was finished I went to my room and prayed. That evening God gave me an inspiration. I acted on it. Now I am not only to make a payment on the notes but I am able to get a loan large enough to pay them and release my cosigners from their obligation.

Through these morning talks I have found peace and happiness. I had always said I trusted God, but since listening to "Morning Inspiration" I know I did not trust Him, because I did not know how. Thank

God, I am learning to pray, with Unity's help.—*B. M., New York.*

He Shall Have Abundance

WHEN I began using the prosperity bank drill I was deeply discouraged. My husband's salary seemed entirely too small to meet our needs. There were a lot of old bills that we had not been able to pay. There seemed no way out. When I began to use the bank things commenced looking brighter at once. My husband got extra work on his regular days off, and we are clearing up our debts. I have lost the feeling of fear and discouragement.—*Mrs. G. B. M., Ohio.*

AS A RESULT of the prosperity-bank drill I have made progress in both a spiritual and a material way. I had been feeling very peaceful about my supply, but when I received a request for some money due and had none with which to pay it I became almost panicky. Then I remembered a letter in which you said one of the points that Jesus emphasized was never to be anxious about supply. I caught myself up and said quietly, "God will take care of this; I am not going to worry." I went about my work as usual. Before the day was over I received an unexpected check which took care of the indebtedness, with something over. I thanked God for His goodness to me.—*H. D., New York.*

I HAVE had great results from the prosperity-bank drill. We had thirty days in which to raise two thousand dollars or lose our business. Well, we raised it and had enough left over to pay all our bills. Thank you for your prayers—and please send me another bank.—*Mrs. A. L. C., Ohio.*

Search the Scriptures

I ENJOY both the study and the practice of Truth. I know that I am changing as I study and practice these rich principles. I do not feel inclined to speak much of it, for I am yet so far from the goal I glimpse. It is a comfort to know that He will hold me in my faith and practice until I reach the goal, even though just now it seems far away.—*O. S. W., Kentucky.*

I WANT also to express my gratitude for the wonderful help I receive from your letters, your literature, and the correspondence course. They are all an inspiration to me and by far the most important part of life. —*M. G. V., New York.*

My Help Cometh from Jehovah

I HAVE AN incident to relate that has made me very happy. I called on a friend one evening who was partially paralyzed following an operation. She had always been cheerful and busy, and I was very sad when I saw her condition. She seemed desperate to me—her lips quivering. The doctor they had called in did not know the cause of her condition. My thought was "Here is a place for my UNITY magazines." The next day I sent her a package of magazines, and yesterday she came in to tell me how happy she is—a well woman. The day I sent her the magazines she said she felt too tired and sick to look at them. Later she started to read them, and she became so interested because they seemed written especially for her. Then after two months of helplessness she started to walk. She said it was almost miraculous. Her faith and her happiness were an inspiration to me, and I am happy too.—*F. S., Oregon.*

Free from Care

I WANT to tell you with my heart full of gratitude that for eight months my husband has not touched drink. For fifteen years prior to this time I went through the usual miseries of a drunkard's wife. Had it not been for your help and comfort and your strengthening of my faith I could not have borne it. He is now employed again and is in all ways a good man.—*J. S., California.*

Hearken unto Me

I WANT TO TELL you how much the Unity teaching has done for me. I am more thankful for this understanding than for anything else in this world. I have lost all my worry and anxiety about things and affairs. I know I am being guided to a healthier, happier, and more useful life.—*Mrs. E. I. B., Indiana.*

A YEAR AGO I wrote to you asking you for prayers that the way might be kept open for the completion of a biography upon which I was working with a friend. The message you sent has been a constant source of strength and courage to us both throughout the year. Divine love has indeed opened the way to success, and infinite wisdom has guided us more wonderfully than I can tell you.—*E. W., District of Columbia.*

Love One Another

YOU MAY discontinue your prayers for the overcoming of seeming inharmony in my home. Divine order is now established, and I am sure will continue to remain so. I have been helped greatly and I have received a new mental outlook showing me that ninety-nine per cent

of the fault was my own. The help that I have received through your prayers and those of the teacher here in S—— have opened my mind, and I am deeply grateful. Armed with this fresh knowledge by divine insight I shall be worthy of this family of mine, which I nearly lost by holding such terrible thoughts.

You will be interested to know that the mental cleansing has also enabled me to quit drinking and smoking. Words are inadequate to express my thoughts of well-being, but having this mental sunshine yourself, you will understand. May your work prosper and grow until everyone will know and make this world a better place for all.—*R. L. F., Washington.*

He Is My Refuge

My children gave me a party on my sixty-sixth birthday, inviting my girlhood friends. One of our old crowd, whom we had not seen for years, was in town and attended. Of course we expected her to look about like the rest of us, somewhat weathered by age; but when she walked in we beheld a woman who appeared to be thirty-five or less. She might have been a daughter to one of the rest of us. It developed that she was a disciple of Unity and a devoted student of its tenets, gaining knowledge that she practiced in her daily life. And how lovely and gracious she was!—*S. L., Mississippi.*

His Truth Is a Shield

This summer I wrote to you asking for prayers for my small vegetable and flower garden. The past two years the grasshoppers had almost destroyed my garden.

You sent me a prayer to use, a booklet on control of the weather, and you wrote me a letter.

I knew in my heart that this year things would be safe, for before I heard from you I blessed all the plants in my garden and placed everything in the care and keeping of divine love, and then I followed your directions when I received them.

Well the hoppers came by the thousands, but they did not damage my flowers and really did not hurt the vegetable garden. They ate the tops from the onions and carrots, but we used the roots of them just the same. They left before any damage was done to anything else.

We give thanks for God's many blessings every day. —*Mrs. C. T. M., California.*

Father, I Thank Thee

I WISH to express gratitude and appreciation for what Silent Unity has done for me. The Unity publications are my daily help and guide; but there is something wonderful in the thought that *I* am remembered in the daily prayers of Silent Unity. There is a feeling of fellowship about it, a feeling that there is someone who really cares. As my soul reaches toward God, the fact that Silent Unity is praying with me strengthens me in my effort to realize Truth. We need human companionship on the road. Your letters and leaflets have been just that. Thank you.—*Mrs. N. L. S., New York.*

YES, INDEED I am one who realizes the importance of spiritual growth in myself and in others. This realization I have gained mostly from Unity literature and the lovely letters of encouragement and instruction. I love UNITY magazine.—*Mrs. J. H. G., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I should not like to see the usefulness of Unity School disintegrate because of its failure to meet the problem of war with Jesus' teachings and example.

How can you promise the mothers of America that their sons in the armed forces will be unharmed? The promise of protection in Psalms 91:7 is only to him "that dwelleth in the secret place of the Most High," not to him who forsakes the way of the great peacemaker, Jesus, and takes part in the mass murder of his fellow men.

In regard to the statement that serving in the armed forces now is not necessarily incompatible with Christian living because the majority of men do not think along lines of peace and war is necessary until they do, where does Jesus say that we are to put off living His principles and teachings until the majority take them up?

We believe that our sons and brothers in training camps are not given assurance of personal safety by the Bible but that "they that take the sword shall perish with the sword."

Does Unity School feel that our people do not see beyond the propagandistic newspaper headlines to the fact that certain minorities are pushing us into war in the hope of keeping the trade routes and the greater part of the earth's resources under the control of the British Empire and the United States?—*From a letter received by Silent Unity.*

We believe that our teaching about conscription and the war is consistent with the Truth of Christ.

In this letter we are not going into the causes of

war. We know them; they lie in man's selfishness and brutality. But we have a different problem to discuss. It is not the cure of war either, important as that is. War will be ended when enough individuals learn to keep their hearts centered on love and peace.

The problem with which this letter is concerned, and indeed the one with which most people in this country and Christians everywhere are concerned, is this: What shall be our attitude toward the present situation?

As Christians and Truth students we are opposed to war. Shall we by our very opposition put ourselves in a warlike state of mind? Certainly that is not what we want. That will not help us, nor will it eliminate war from the world. It does not matter whether the contending forces are Great Britain and Germany or you and the authorities. It is war nonetheless.

There is something inconsistent about refusing to fight Hitler but engaging in a fray with your own government, and we do not think there is anything in such an attitude that will contribute toward the establishment of peace.

We do not believe in young men killing their fellow men. We are certainly opposed to war as much as you are. Daily, with all our heart, with all our thought, with all our feeling, with all the intensity of our soul's sincere desire, we pray for peace many, many times. In every way that we know we are helping the cause of Christianity. We are exerting every effort, doing all that is in our power, to bring about the triumph of Christian ideals.

But until peace is made manifest we do not believe that serving in the armed forces is necessarily incompatible with Christian living. For what is Christianity?

Is it a shelter from the storm or the strength to face it and to win through it? Jesus said, "I came not to send peace, but a sword." And He meant that Christianity is a power to be used to meet the experiences of life, overcome difficulties, and solve problems, not to evade them.

David was a man of peace, a shepherd boy living an untroubled existence in the country. But do you think that he should have refused to go out against the bully Goliath when his people needed him?

We believe that when you maintain a firm trust in God, a reliance upon Him, and a sincere willingness to do His will, you are a Christian wherever you are, and we sincerely believe that you will not be called upon to do anything that is incompatible with your Christianity.

It would seem to us that it is up to each one of us to decide for himself just what he will do to help right the present situation. Certainly each of us has a great responsibility as an American and a Truth student, and it is not right to refuse to participate.

If you do not build, then you must pray. It is not enough to be an objector; you must be a constructor. You must really use your spiritual powers to promote peace. You must give your time and energy to the spiritual defense of the nation just as a young man in the army gives his time and energy to its physical defense. You must think, talk, and practice peace, and nothing less. Least of all can there be intolerance toward "certain minorities."

Let us realize that wars are possible only because the great masses of the people have warlike thoughts and tendencies. As long as this condition prevails there will be wars, and no longer. These people who have

warlike thoughts are "they that take the sword," and they shall perish. That is unfortunate for them, but that is the law, and they have only themselves to blame.

But the elect shall be saved. And who are the elect? The elect are those who do not have warlike thoughts, the peace lovers and peacemakers. It does not matter where they are, in the army or in civilian life, they will be saved. God can save a soldier as surely as He can save a civilian.

> "A thousand shall fall at thy side,
> And ten thousand at thy right hand;
> *But* it shall not come nigh thee."

This statement has always seemed to us to be a hard one, but it nevertheless states a great truth. Your life does not depend on where you are but on what you are; and each man must be responsible for his own life. Your safety depends on only one thing, your consciousness; and God is on the front lines just as much as He is back home. As a matter of fact, in the last war there were many times as many Americans killed at home by such things as influenza as there were American soldiers killed on the field of battle.

Suppose a Truth student does get in the army and comes under fire. Why should he not handle the situation exactly as he would a similar one in everyday life? What would he do if he were caught in an epidemic, if he himself should get sick? He would pray. In prayer there is protection and guidance as well as healing.

If you are a peacemaker, the law will work for you. If you are at peace in your own heart and mind, if you really know God as your defense and your deliverance, then you are safe wherever you may be. And what is more, you are making the greatest contribution to peace that it is possible to make.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research of all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

In Other Unity Periodicals This Month

What Are You Decreeing?

Familiar are the words from the Book of Job "Thou shalt also decree a thing, and it shall be established unto thee," yet perhaps not many persons actually put them to the test. Ralph E. Johnson, writing in *Daily Word,* uses them as his theme, the title of his article being "You Can Decree Your Good." He shows that health, prosperity, peace, and the other good things of life are at the command of the individual, and he explains how to bring these and other blessings into manifestation. This article is a real inspiration to any person who feels that he is not getting all that he wants from life.

The Second Mile

Have you ever wondered just how far a person can go in the application of Truth principles to business? Perhaps you like to dream of the nice things you would do for your employees if you were a successful businessman and had unlimited resources at your command. Read the article "Business Goes the Second Mile" in July *Good Business.* It tells how businessmen like Modie J. Spiegel of Chicago, have found a way to share their good with their employees in a successful and practical manner. Florence Bascom-Phillips is the author of the article.

"With Malice toward None"

Using as her title these familiar words of Abraham Lincoln, Clara Beranger has written an article for the July 4 issue of *Weekly Unity* in which she makes a strong plea for world peace. She points out that we have allowed racial and religious prejudices to becloud the ideal on which our country was founded, that of freedom and equality for all. She shows how we may free ourselves from intolerance and take a step in the direction of international unity.

One That Never Fails

God is everywhere evenly present. How His love and protection encircled a passenger ship sailing toward America during the first few days after the bombing of Honolulu and how Catherine Stevens found courage and poise and developed a new sense of helpfulness is told in the story "One That Never Fails," by Frances Caldwell Durland. The story appears in the July issue of *Progress.*

Two out of Many

To be a lady in waiting to the princess! How every little girl in the village longed for this honor! On the day set for the appointments three sisters, Lucia, Josia, and Celia, as well as Tanta, the daughter of the plowman, were among the eager group that gathered at the castle. What surprising tests were given the girls, and why did only two of them meet the requirements? The answer is given in the *Wee Wisdom* story "Four Little Maids," by R. H. Grenville, a story that teaches children to rid themselves of false pride.

Various Unity Activities

Gifts That Bless

Giving Unity magazines is one way that many persons take to bless their friends and loved ones, and because it is easy to let opportunities slip by they use the Help-One-A-Month Club plan to make sure of giving systematically. Each month they send a subscription for a Unity magazine to some friend or to someone who desires a Unity magazine but is unable to order it right now. In this way they are sure of helping at least twelve people during the year, and often these twelve lead to a great many more. If you would like to become a member of the Help-One-A-Month Club all you need do is to send some friend a subscription for a Unity magazine this month. Just mention that you wish to join the Help-One-A-Month Club.

Unity Young People Meet at Unity Farm

July 1, 2, 3, and 4 are days that Unity young people everywhere are marking as a very special occasion: the meeting at Unity Farm of the Youth of Unity Conference. There will be special classes, round-table discussions, and a vesper service at the close of each day devoted to prayers for young men in service.

You are welcome whether you belong to a Youth of Unity group or not. For full information regarding accommodations, meals, and expenses, write to the Youth of Unity, 917 Tracy, Kansas City, Mo.

Unity's Missionary Service

"Thank you so much for the two parcels of literature I received a few weeks ago. It was most kind of you to send them. I have distributed them widely; some have gone to Australia, to the Middle East, to England, to the wounded, and to a sanatorium. All the literature is greatly appreciated."

This is a letter from one of the friends who distribute Unity literature sent out by the Silent-70 department. We wish to share this letter with the readers who support Silent-70 with their prayers and their love offerings. It is through the co-operation of friends that the department is able to send thousands of pieces of Unity literature each year to camps, hospitals, and institutions of various kinds.

Firm Faith

"I have gained untold good from the lessons. They have changed many things in my life that needed adjustment and change. They have brought countless blessings and demonstrations. I feel firmly grounded in my understanding, and that is what I needed so much. I have had Truth before me as long as I can remember, but somehow I seemed to require the intensive training of the course to stabilize my faith more firmly."

This friend refers to the Correspondence Course provided by Unity School for those who wish to study the principles of Truth at home. Whether you wish to be a teacher or leader or wish to use the course for your own progress and unfoldment you will find the lessons helpful and practical. For other information send a letter or card to Correspondence School Department, 917 Tracy Ave., Kansas City, Mo.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 116 7th ave E

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloie Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, Harding hotel

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—E. St. John (LM) Unity, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

New Series on Prayer

The August issue of *Unity* magazine will present the first of a series of five articles on "The Law of Prayer," by James A. Bingham. These articles discuss fully the meaning, use, and power of prayer, and suggest the best attitude of mind and heart in which to approach God. They answer such questions as

What is prayer?

Why is the answer to prayer sometimes delayed?

Can prayer change the mind of God?

Should we beg God for what we want?

You will want to read all five of these articles in order to increase your understanding of effective prayer.

Questions about Unity

Have you ever been at a loss for an answer when friends ask you questions about Unity? If you have, perhaps you would like a copy of *The Unity Viewpoint,* a booklet that explains many Unity ideas. It will be sent to you without charge.

How Much Do Children Understand?

Perhaps you often wonder how much your child understands. You may want to give him the Truth explanation of a condition, or the Truth answer to a problem, yet you may not be sure that he will know what you are talking about.

Zelia M. Walters in her book *You and Your Child* says that children should be taught spiritual laws early, that while they may wander far afield later in life, they will return to the Truth idea as they gather experience.

In the chapter "The Child's Religion" Mrs. Walters gives practical illustrations of how children may be taught religion, and she tells how to answer many of a child's puzzling questions. Mrs. Walters is a mother as well as a teacher and social worker, and her book is a help to parents who wish to rear their children in the best way.

"Bound to Succeed"

Before undertaking a new project, get your inner vision and guidance. Get the approval of your indwelling Spirit, then go ahead. Get the conviction that the Spirit within you is urging you to success. Go forward with this inner secret in your heart.

You cannot fail when you have Truth and love in your heart. You are bound to succeed when Christ in you succeeds in making His presence known to you. You can go into the very heart of the commercial world and keep true to the

inner vision. You can go where men are afraid of failure and convey to them the message of success.—*From Frank B. Whitney's* Mightier than Circumstance.

You Decree Your Good

God's abundance awaits our decree to become manifest. It has been ready for use since the beginning of the world, waiting for us to do something with it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "With what measure ye mete, it shall be measured unto you." —*Page 79, New Ways to Solve Old Problems.*

A "Blessingful" Magazine

A *Progress* reader in Georgia writes:

"Thanks, dear friends, for a most helpful and 'blessingful' magazine. I like everything about it, and in its pages I find the most comforting answers to guide me whenever I am needing help on a problem. I always get a blessing that satisfies my need."

Perhaps one reason why so many friends receive a blessing from reading *Progress* is that so much of the magazine is written by the readers themselves. Many of the articles are stories of personal experience told to help someone else. The "Letters from Readers" department, where readers tell of their problems and the way they are solving them, is a helpful and popular feature of each issue of *Progress*. It is in a way like sharing another's life to read these interesting letters, and sometimes one of the letters gives the answer to the very problem you are seeking to solve.

Be sure to pass on your copies of Unity magazines just as soon as you have finished them. They are sure to bring a blessing to others as they are shared, and you will be blessed for sharing them.

Wee Wisdom's *Birthday*

A long time ago Myrtle Fillmore and her sons worked together to publish a little magazine for children. Myrtle Fillmore believed this magazine to be an important part of her work, and she enjoyed it greatly. The boys worked with her, drawing some of the illustrations, writing little stories, and helping to get the magazine ready for publication. Mrs. Fillmore often said that she wanted every child to learn the principles of Truth early in life so that they could help him solve his childish problems, and give him a spiritual basis for his later life.

In August *Wee Wisdom* celebrates its 48th birthday. To-

day *Wee Wisdom* has an important mission indeed, for children are needing the stabilizing influence of Truth these days. Every story that appears in *Wee Wisdom* is chosen not only for its entertainment value but because it carries a character lesson with it. The Good Words Booster Club, The Prayer of Faith, Our Hobbies Corner, which are features in every issue of *Wee Wisdom,* encourage children to think, speak, and act constructively and help them to a happy way of life.

New Unity Library

For a long time there has been a need for a reference library here at Unity headquarters.

Many friends write in and want a particular article or story that appeared in a back number of a magazine, and often they do not remember the name of the article or the month it was published. Often workers who write letters also need information about the history of the Unity work to answer the inquiries of correspondents.

Out of this need a new Unity reference library has grown. In the conference room, just a few steps from the editorial office, shelves have been built and a library installed. The bound copies of Unity magazines, going back more than fifty years, fill several shelves. All the Unity books are there, including many that are now out of print. Reference books of all kinds, current Unity publications, and records of Unity publications are available for the use of the workers.

We know that the reference library is going to be a real blessing, helping the workers to handle their letters more intelligently, and that it will ultimately bless Unity people all over the world.

Prayer for Protection

"Night and day, never ceasing for a single moment, the prayers of Silent Unity go out to you.

"Should you need help, wherever you are, in the quiet of a room or in the midst of action, whatever the hour of day or night, let but an unspoken cry rise from your heart, and with the speed of Spirit the prayers of Silent Unity will be with you.

"Prayer is a protecting power. It unifies you instantly with God, whose love is a protecting mantle over you."

This is an excerpt from a small card prepared by Silent Unity especially for men in uniform. Part of the 91st Psalm appears on one side, and a protecting prayer on the other. These cards are on hard-finish paper and can be carried in a purse or wallet. If you know anyone in service who would like to have one, write to us and we shall be glad to send it to you. Ask for the card *Prayer for Protection.* It will be sent to you without cost.

As rays of sunshine creep through tangled vines and shed their warmth and glow in the dark, damp corners of the earth, so faith creeps through the dark, tangled meshes of human thought and radiates its strength and hope and courage.—*From* Christ Enthroned in Man, *a book by Cora Fillmore.*

Christ Is Within

One of the tragedies of human life is that many of us fail to recognize our own divinity, the Christ within. H. Emilie Cady, in her booklet *"Finding the Christ,"* says that "it is not until we learn to live at the center, and to know that we have power to radiate from that center this unceasing, abundant life, that we are well and strong."

This booklet has been popular with Unity people since its appearance in 1891 because its theme has been dear to the heart of every Christian. It is printed in English and Swedish and was one of the first Unity publications to be issued in Braille.

How to Help Others

When we seek to follow the Truth way of living we are often puzzled by questions that present themselves. We may be trying to help another person overcome some negative habit, and we may wonder how far we should go in our spiritual work for him. Or we may feel we are responsible for the welfare of another yet we wonder if we are weakening him by helping him too much.

H. Emilie Cady met this problem early in her Truth work, and she wrote her conclusions in the chapter "Loose Him and Let Him Go" in her book *How I Used Truth.* Each of the other chapters in her book is the result of a spiritual victory.

Unity Books and Booklets

For Beginners

Beginning Again	flexible $2; cloth	$1.00
God a Present Help	flexible $2; cloth	1.00
God Is the Answer	flexible $2; cloth	1.00
How I Used Truth	flexible $2; cloth	1.00
How I Used Truth	*French*	.75
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	flexible $2; cloth	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Master Class Lessons	flexible $2; cloth	1.00
New Ways to Solve Old Problems	flexible $2; cloth	1.00
Six-Day Healing Practice, A	*Spanish*, $.10; *English*	.25
Unity's Statement of Faith		.10
Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
Working with God	flexible $2; cloth	1.00

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	2.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	One Perfect Gift	.10
Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Great Helper, The		Song of Life, The	.10
French, Dutch, English	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
Joy Cometh	.10	What Child Is This?	.10
Life Is Consciousness	.10	Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmie Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

Have You Tried a Prosperity Bank?

MANY PERSONS have found the Prosperity Bank drill a most interesting and illuminating experience.

The Bank itself is just a simple folding box, but when you use it according to instructions you will find that it helps you increase your faith in God as being truly the source of your unfailing supply.

As you cultivate faith in God by the daily practice of the Bank drill you will come to understand better the practical application of the promise made by Jesus Christ: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

In connection with the Prosperity Bank drill you have the privilege of sending UNITY for a year to three persons who you think would appreciate receiving it. Fill out the following form giving their names and addresses. A Bank will be sent to you with instructions, and the subscriptions will be entered at once.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-7-42

WEEKLY UNITY

—*the Magazine for Busy Persons*

Weekly Unity is planned especially for busy persons who want Truth in a condensed form. Its eight pages carry helpful articles by well-known metaphysical teachers and writers, and its message is readily understood. Described below are four outstanding articles in course of publication in the July issues of *Weekly Unity*.

1. "With Malice toward None," by Clara Beranger, is a strong plea for world peace. The author shows how we may free ourselves from prejudice and intolerance and take a step in the direction of international unity.

2. "Get All the Facts," by Gardner Hunting, takes the stand that a man cannot be cheated by anyone but himself. The author presents some true and striking examples in support of this truth.

3. "The Everlasting Arms," by Dana Gatlin, is an inspiring account of the author's demonstration over physical suffering. It tells how she found peace through a new realization and how this realization was attained.

4. "Blackout," by Winona Godfrey, is a timely discussion of the various ways in which a blackout can affect us, and shows how we may gain from it a lesson in the practice of the presence of God.

These articles are just a sampling of the kind of reading you may expect in *Weekly Unity* in the months to come. Make sure of receiving the July issues and those of the following eleven months by ordering a subscription now. *Weekly Unity* is $1 a year.

"When Jesus Saw Their Faith"

Grace Noll Crowell

There are phrases running through the Word
of God
That strike the ear; that gleam to catch the eye.
These simple words, "When Jesus saw their
faith,"
Ring out as clear and startling as a cry.
He saw their faith—the one thing He required
Before He granted what their hearts desired.

"When Jesus saw their faith," the lame arose
And darkened eyes were given sudden sight;
The dead were quickened into life again,
And hearts bowed down with sorrow were
made light.
Because of that white inner burning flame
He changed the world for everyone who came.

Lord, Lord, I too have faith; behold the fire
That burns in me and grant my heart's desire.

UNITY